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The Present Uprising Against the Roman Heirarchy

An Open Letter to the
**Democratic National Committeemen and to the
Democratic National Delegates**

BY
PUBLICITY BUREAU
Concerning Activities of
**ROMAN CATHOLIC RULERS AGAINST
THE PEOPLE'S RULE,**

CHATTIN BRADWAY, Bureau Manager

Abridged Edition

PRICE, 25 CENTS

On Sale at

**H. S. BURWELL'S, News Depot, 509 F Street N. W.,
WASHINGTON, D. C.**

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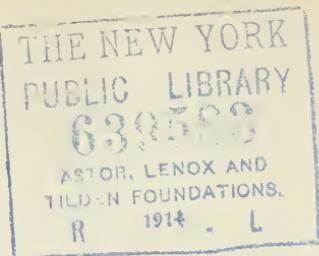
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PUBLICITY BUREAU
Concerning the Activities of
ROMAN CATHOLIC RULERS AGAINST
THE PEOPLE'S RULE
Established October, 1911
CHATTIN BRADWAY, Manager

710 McLACHLEN BUILDING,
WASHINGTON, D. C., June 19, 1912.

To THE DEMOCRATIC NATIONAL COMMITTEEMAN;
AND THE DEMOCRATIC NATIONAL DELEGATES,

Gentlemen:

Highly important events of a political nature have been taking place OUT OF PUBLIC VIEW, and the time has arrived when you should know about it. Here is what has been kept out of sight:

There is general indignation against the Roman Catholic Hierarchy, for the following reasons, which account for the sweeping vote at the Presidential Primaries for Roosevelt and against Taft, also the small vote for La Follette, and the petering out of Woodrow Wilson's candidacy:

Last October the Roman Catholic Hierarchy came out OPENLY AGAINST THE RESTORATION OF THE PEOP-

AN UPRISING AGAINST ROMAN HIERARCHY.

PLE'S RULE IN THIS COUNTRY. Cardinal Gibbons in a sermon on October 1st declared that even the direct election of Senators should not be permitted. This attack was published the following day in every morning newspaper in the United States. And it was followed up by a similar attack by Archbishop Ireland, and others, thereby placing the strong influence of the Roman Hierarchy against the restoration of the people's liberties.

This and other political action by these Church Rulers against liberty in this country has aroused the Protestants, including the members of the Patriotic Secret Societies, all of whom know about the age-long contest between the reactionary Roman Catholic Hierarchy and the progressive forces. In order that you may know from the highest sources that there is and has been this alignment, herewith is presented to you a statement by the Pope himself:

FREEMASONRY AND SIMILAR ORGANIZATIONS DESCRIBED BY THE POPES, 1738-1894.

On June 20, 1894, Pope Leo XIII, in an encyclical letter calling for "The Reunion of Christendom"—the supremacy of the Roman Catholic Church in political as well as in religious affairs throughout the world—warned his subjects against "that association that goes by the name of the Society of Free Masons, whose fatal influence for a long time past oppresses Catholic nations in particular." In this statement the Pope speaks of a pretense by the Free

FREE MASONS DENOUNCED BY POPES, 1738-1912.

Masons "of vindicating the rights of man." (Page 314 of The Great Encyclical Letters of Leo XIII, published by Benziger Bros. under imprimatur of Archbishop Farley, 1903.)

Ten years earlier the same Pope, in an encyclical letter dated April 20, 1884, against Free Masonry and other patriotic secret societies, says:

"The race of man, after its miserable fall from God, the Creator and the Giver of heavenly gifts, 'through the entry of the devil,' separated into two diverse and opposite parts, of which the one steadfastly contends for truth and virtue, the other for those things which are contrary to truth and virtue. The one is the kingdom of God on earth, namely, the true Church of Jesus Christ [the Roman Catholic Church]; * * * the other is the kingdom of Satan.
* * *

"At every period of time each has been in conflict with the other, with a variety and multiplicity of weapons, and of warfare, although not always with equal ardor and assault. At this period, however [1884], the partisans of evil seem to be combining together, and to be struggling with united vehemence,
LED ON OR ASSISTED BY THAT STRONGLY ORGANIZED AND WIDESPREAD ASSOCIATION CALLED THE FREE-MASONS. * * *.

"The first warning of the danger was given by Clement XII in the year 1738, and his Constitution was confirmed and renewed by Benedict XIV. Pius VII followed the same path; and Leo XIII by his Apostolic Constitution, '*Quo graviora*,' put together the acts and decrees of former Pontiffs on this subject, and ratified and confirmed them forever. In

AN UPRIISING AGAINST ROMAN HIERARCHY.

the same sense spoke Pius VIII [1823-1831], Gregory XVI [1831-1846], and many times over Pius IX [1846-1878]. * * *

“The sect of Freemasons grew with a rapidity beyond conception in the course of a century and a half, until it came to be able, by means of fraud or of audacity, to gain such entrance into every rank of the State as to seem to be ALMOST ITS RULING POWER. * * *

“Such a condition has been reached that henceforth there will be grave reason to fear, not indeed for the Church—for her foundation is much too firm to be overturned by the effort of men—but for those States in which prevails the power, either of the sect of which we are speaking, or of OTHER SECTS NOT DISSIMILAR which lend themselves to it as disciples and subordinates.

“For these reasons We no sooner came to the helm of the Church than We clearly saw and felt it to be Our duty to use Our authority to the very utmost against so vast an evil. * * *

“There are several organized bodies which, THOUGH DIFFERING IN NAME, in ceremonial, in form and origin, are nevertheless so bound together by COMMUNITY OF PURPOSE and by the similarity of their main opinions, as to make in fact one thing with the sect of Freemasons. * * *

“They declare to the people and contend that Church and State ought to be altogether disunited.
* * *

“We see also the remnants of the possessions of the Church fettered by the strictest conditions, and subjected to the power and the arbitrary will of the

FREE MASON'S DENOUNCED BY POPES, 1738-1912.

administrators of the State, and the religious orders rooted up and scattered.

"But against the Apostolic See and the Roman Pontiff the contention of these enemies has been for a long time directed. The Pontiff was first, for specious reasons, thrust out from the bulwark of his liberty and of his right, the civil principedom ; soon he was unjustly driven into a condition which was unbearable because of the difficulties raised on all sides ; and now the time has come when the partisans of the sects openly declare" that Church and State must be altogether disunited. (The Great Encyclical Letters of Leo XIII, pp. 83-91.)

This is the testimony of the Pope himself.

Next note, if you please, the remarkable growth of the progressive and freedom-giving organizations in recent years in the United States of America :

(Over)

AN UPRISING AGAINST ROMAN HIERARCHY.

RAPID DEVELOPMENT OF PATRIOTIC SECRET SOCIETIES IN UNITED STATES, 1896-1912.

FOR UNITED STATES.

<i>Society.</i>	1896.	Dec., 1911.	<i>P.C. of inc.</i>
Odd Fellows.....	745,508	1,520,638	100
Freemasons.....	735,437	1,493,588	100
Order of Eastern Star.....		534,078	
Knights of Pythias.....	456,994	711,381	53
Woodmen of the World.....	52,558	500,639	900
Modern Woodmen.....	None	1,129,805	
Improved Order of Red Men.	161,408	494,218	200
Benevolent and Protective Order of Elks.....	27,000	359,677	1,200
United Order of American Workmen.....	341,371	110,086	
Ancient Order of American Mechanics.....		33,200	
Junior Order American Me- chanics.....		192,670	
Patriotic Order Sons of America.....		Very strong. In Penn. 100,000.	
Knights of Malta.....		30,000	
(Encyclopaedia of Fraternal Societies, 2nd ed., p. 91, 1896; and World Almanac, 1912).			

WIDESpread UPRISING OF SENTIMENT AGAINST ROMAN HIERARCHY.

At a meeting of the Presbyterian Church of the United States, during May, 1912, the following action was taken:

“Resolved, That in MEETING THE MENACE OF ROMANISM, this assembly would recommend

DECLARATIONS BY PROTESTANT CHURCHES.

no other means than the DISSEMINATION OF KNOWLEDGE and the faithful earnest preaching of the gospel of Christ; and

"Resolved, That the executive committee on education be instructed to PUBLISH THE FIRST TWO DIVISIONS OF THE AD INTERIM COMMISSION'S REPORT IN PAMPHLET FORM FOR THE INFORMATION OF OUR PEOPLE."

The matter referred to is an exposure of some of the doings of the Hierarchy, prepared by Rev. Thomas C. Johnson, D. D., of Richmond, Va., and Rev. A. M. Frasher, D. D. (Daily Times, Chattanooga, Tennessee, May 24, 1912, p. 2.)

At the Methodist General Conference in the United States during May, 1912, the following resolution was adopted:

"Resolved, That IT IS OUR DUTY TO OPPOSE THE MACHINATIONS OF ROMANISM, and to counteract its attempt to gain an ever-increasing control of our public schools or to use the public funds for sectarian purposes." (The American Citizen, May 25, 1912, p. 3.)

The Independent, New York City, in an editorial on June 6, 1912, entitled The Menace, says:

"In the decade before the Civil War a great score shivered the country with the fear that the Roman Catholic Church was about to capture the natives and over throw our liberties * * * But of late a new shiver shakes a section of our population."

During March, April and May and for months before that time there was great activity among the

AN UPRISING AGAINST ROMAN HIERARCHY.

Patriotic Secret Societies, resulting, in combination with other favorable circumstances, in the following vote at the Republican Presidential primaries against the Roman Catholic candidate for the Presidency of the United States:

PRESIDENTIAL PRIMARIES IN REPUBLICAN PARTY, 1912.

<i>State.</i>	<i>Roosevelt.</i>	<i>Taft.</i>	<i>LaFollette.</i>
California.....	26 delegates		
Illinois.....	56 delegates	2 delegates	
Maine.....	12 delegates		
Maryland.....	16 delegates		
Massachusetts...	22 delegates		
Minnesota.....	24 delegates		
Nebraska.....	16 delegates		
New Jersey.....	28 delegates		
Ohio.....	40 delegates	8 delegates	
Oregon.....	10 delegates		
South Dakota...	10 delegates		
Pennsylvania....	70 delegates	6 delegates	
North Dakota...			10 delegates
Wisconsin.....			26 delegates

Why did LaFollette run so poorly? Let me tell you. The Anti-Catholics could not work with him; for example, both of his secretaries are ROMAN CATHOLICS. Roosevelt, on the other hand, on his return from Africa called on the Italian Government and DID NOT CALL ON THE ROMAN HIERARCHY; besides, while President of the United States he proposed to Congress the restriction of immigration, by means of the Illiteracy Test, a

HIERARCHY OPENLY FOR TAFT.

greatly needed bar against a vast number of people who are not sufficiently developed to be incorporated among a people who aspire to become self-governing. These records in Roosevelt's behalf won to him the liberty-loving people. *It was Roosevelt and he alone who could successfully overcome THE COMBINED FORCES OF REACTION IN THE REBUBLICAN PARTY.* Proof that the Roman Catholic Hierarchy has been fighting for Taft and against Roosevelt is the following published statement by Cardinal Gibbons, which he has not denied:

"PHILADELPHIA, Feb. 2.—Cardinal Gibbons before leaving for Baltimore today declared that President Taft is entitled to a second term in the White House because of his accomplishments during his present term.

"While not coming out as strongly as Historian Boyle of the Ancient Order of Hibernians, who rehearsed the acts of President Taft and practically called upon Catholics to support him, Cardinal Gibbons made it very plain that he is a Taft man.

"‘The Presidential question is a difficult one to discuss,’ said the Cardinal. ‘Theodore Roosevelt is perhaps the most popular man in the country today and he is a good man. But President Taft has shown himself efficient in office and sincere in all his efforts.

"‘Moreover, being in the saddle, President Taft has a great advantage over any other candidate. His work during his stay in the White House DESERVES THE SECOND TERM RECOGNITION. But I also admit that Theodore Roosevelt is also a strong and vigorous man.

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“ ‘The Democratic element must also be considered. The Democrats at present control the House, and so far have made no blunders. In the Democratic ranks there is lots of presidential timber, but as I said before Taft is in the saddle.’ ” (The American Citizen, Boston, Mass., February 10th, 1912.)

SUMMARY.

A review of the above stated facts shows why the people in general in this country are against Taft and are applauding Roosevelt. THE PEOPLE ARE DETERMINED TO ESTABLISH SELF-GOVERNMENT ONCE MORE, AND NOTHING THAT POLITICIANS CAN DO CAN PREVENT IT. If the Democratic National Convention is controlled by real Progressives it can lead the way, otherwise it's nominee will be defeated. Nothing but the simon pure People's Rule will be accepted; which merely means that the nominees must really be true representatives of the people's interests.

Respectfully submitted,

PUBLICITY BUREAU CONCERNING ROMAN CATHOLIC
RULERS,

By CHATTIN BRADWAY,

Manager.

Certain other facts you should know:

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PART II.

MEMBERS OF THE ROMAN CATHOLIC CHURCH ARE OPPOSED TO POLITICAL DOMINATION BY THE HIERARCHY.

A. POPE LEO XIII GAVE LIBERTY OF CONSCIENCE IN POLITICAL AFFAIRS, FROM 1892 UNTIL HIS DEATH, IN 1903.

The present ruler of the Roman Catholic Church, Pius X, is bitterly reactionary, whereas his predecessor, Pope Leo XIII, from 1892 until his death in 1903, gave to the members of his church a large degree of liberty of conscience in political affairs. This is evidenced by the following decree of Leo XIII, entitled, in the English translation, "True and False Americanism," issued January 22, 1899, and addressed to Cardinal Gibbons. Leo XIII said:

"If, indeed, by that name [Americanism] be designated the characteristic qualities which reflect honor on the people of America, just as other nations have what is special to them; or if it implies the condition of your commonwealths, or the *laws and customs* which prevail in them, there is surely no reason why We should deem that it ought to be discarded. But if it is to be used not only to signify, but even to commend the above [religious] doctrines, there can be no doubt but that our Venerable Brethren the bish-

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ops of America would be the first to repudiate and condemn it, as being unjust to them and to the entire nation as well." (Benziger Brothers' edition entitled "The Great Encyclical Letters of Pope Leo XIII," issued with the approval of Archbishop Farley—p. 452. See also Leo XIII's letter of February 16, 1892, "Allegiance to the Republic," at pages 249-263 of "Great Encyclical Letters.")

A description of the conditions which gave rise to the above official decree by Leo XIII is stated as follows in the *North American Review*, July, 1899, by a leading Roman Catholic, the Rev. William Barry, D. D.:

"AMERICANISM" WITHIN THE ROMAN CATHOLIC CHURCH.

"It has been a subject of surprise to many Americans that a controversy which was carried on in France and Italy, and which has now been decided at Rome, should have borne the title of 'Americanism.' * * * To comprehend how it arose we must look back to the year 1887, or even earlier, and take a view of the Papal policy on both sides of the Atlantic. The starting point is fixed by those measures, which Pope Leo designed as a means of reconciling the church with the French Republic.

"Thereby he gave the death-blow to Legitimism—that singular Jacobite apparition in the nineteenth century,—but by the same stroke he created the 'Irreconcilables,' who declined his guidance and held on in their entrenched isolation. It was whispered in their councils that the Pope had been brought round to Democracy by American prelates, on whom he was

then showering his favors. We all remember the episode of the 'Knights of Labor,' saved from condemnation by the Cardinal of Baltimore. Then came the setting up of a University at Washington; the many gracious acts which accompanied the centenary of the American church, and the despatch of a Papal delegate to the United States. Every sign foreboded a new and Democratic era. Old things were passing away.

"But there was a mighty power across the Rhine, which looked on with rage and misgiving at a change so full of danger to its own prestige. Was Europe going to be Republican, and the Pope to bless popular constitutions? Words of warning, of menace, escaped from Imperial lips. In a celebrated interview at the Vatican, as is credibly reported, the young ruler of Germany, who had learned his lesson well, intimated that he had no wish to renew the *Kulturkampf*, but the Pope must not strengthen the hands of Democracy, or consequences would follow. We have seen, during the late war [1898] who was the most determined antagonist of the United States, short of actual hostilities; and now it is said that a stream of German emigration is to be guided from New York to South America,—signs these, which cannot be misconstrued, of an uneasy feeling at Berlin that the great Western Republic is infecting all nations with its passion for free institutions and its hatred of an absolute, even though paternal government, such as William II exercises *von Gottes Gnaden*. Thus in Germany was the motive-power, in France the material, of an assault upon American principles, with Rome and the Papacy as a possible conquest,—all in the interests of Imperialism.

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“Much more could be stated, which, one day, will doubtless come to light. But enough is here set down to give the reader some indication of causes, deep and formidable, which will account for an explosion so sudden, at three different centers, of fury against ‘Americanism’ as a disturber of European peace. The Legitimist, the Imperialist, ‘the man of yesterday’—the party which in France pursued Dreyfus to extermination; which in Italy is accused of coquetting with Socialists to overturn the monarchy; which has learned nothing and forgotten nothing since 1848—saw itself confronted with a new enemy, and that enemy America. The Franco-Latin world had been shaken to its foundations by the triumphs of an English-speaking race over Spain in Cuba. And if anything was to be undertaken by way of safeguard or revenge, American Catholics stood in the front, the first line of battle, and resting on Rome. At Rome, accordingly, they have been assailed.

“But the focus of debate was in Paris. * * *

“In the boundless deluge of pamphlets and articles which have strewn the Paris boulevards since Americanism became a fashionable topic, we shall find no contributions from Americans. The parties to this quarrel were French, Belgian, Italian or German. The American Bishops whose names have been most frequently shot at during this battle have kept silence. M. l’Abbe Klein did, indeed, translate into French the ‘Discourses’ of Archbishop Ireland. By and by, a French version, compressed and not in all respects accurate, of the ‘Life of Father Hecker’ [by Elliott], was given to the world anonymously, with a preface from M. Klein’s pen. * * *

“The nations of the North and South are drawing

together; America has a great mission; *Democracy is the new track upon which history will pursue its course.* The English-speaking races have energy, freedom, science, but also sects and divisions, and need of religious unity. The French and Latin have an unbroken religious past, the forms and doctrines of the faith; besides arts and manners, and a certain beauty of life as fascinating as it is simple. Will the abounding energy always be separated from the gracious forms? We cannot believe it. The old Religion, the true Religion of Humanity, is indispensable to real progress. Once get rid of the political bugbear, and we are in sight of a great *Eirenicon*, or MESSAGE OF PEACE; *for under democratic social conditions the Church can flourish; as the home and the sanctuary of the Divine Spirit.* If we study Pope Leo's encyclicals as a whole, they offer us this hope of reconciliation. * * *

"There now is acknowledged by the Pope himself to be a true Americanism, and it will march to victory under the banner of Leo XIII." ("Americanism, True and False," by the Rev. William Barry, D. D., in the North American Review, July, 1899, p.33. See also "The Genesis of 'Americanism,'" by J. St. Clair Etheridge, in the North American Review, May, 1900, p. 679.)

CATHOLIC DEMOCRACY.

The American Catholic Quarterly Review of January, 1903, in an article entitled "Catholic Democracy" reviews the subject thoroughly and says:

"In Germany, and still more in Austria, the Catholic Democracy movement was not a popular one in

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the same sense as it was in Switzerland, and France, and largely in Belgium and America.

“Both in Germany and in Austria the mediæval guilds have only recently been deprived of their privileges—by the laws of 1868 in Prussia and of 1871 in Germany; while in Austria they had been abolished in 1859. Again, the special class antagonism in Germany and Austria was not that hatred of the old aristocracy, which had been so potent among French workingmen at the time of the Revolution; but the hatred, in which many noblemen were united with the people, of the modern plutocracy as represented by the Jews. The movement was largely anti-Semitic.

* * *

“It should be added that although the Catholic Popular party has perhaps more nearly approached socialistic principles in Austria than elsewhere, Vogelsang very strongly opposes any movement in the direction of land-nationalization.”

“What has been Leo XIII’s attitude in view of all these currents of opinion? It cannot be doubted that Leo XIII has long had an especial sympathy with all active endeavor to improve the condition of working-men provided such endeavor is not subversive to social order, and that he regards the modern tyranny of the capitalists as revolting to a sense of justice and not as a necessary evil.”

But this attitude of the Roman Catholic Ruler at Rome was completely changed after the death of Pope Leo XIII, as we now shall demonstrate.

POLITICAL FREEDOM FOR CATHOLICS, 1892-1903.

B. DEATH OF POPE LEO XIII.—COLLEGE OF CARDINALS CONTROLLED BY IMPERIALISTS.

During the year 1887 and until the death of Pope Leo XIII, in 1903, his Secretary of State was Cardinal Rampolla, who was as liberal as the Pope. In 1903, in the College of Cardinals called to elect a new Pope, Rampolla was nominated for the office, but the Austrian Government interfered by vetoing the proposal. A veto power in the Catholic civil governments had been developed by custom, and in 1903 the opponents of Democratic government, who controlled the Austrian government, vetoed Rampolla's election. The Cardinals acceded, for the majority were evidently opposed to the doctrines of Democracy and Republicanism that had been championed by Leo XIII. Complete proof as to the attitude of the majority of the Cardinals are the following facts:

First, they elected as Secretary of the conclave an ultra-reactionist, Merry del Val; and second, they elected as Sovereign Pontiff the Cardinal from Venice, who, evidently, was known to be an Imperialist, for he took for his title the name of Pius X, thereby expressing a desire to emulate Pius IX, who ruled just previous to Leo XIII, and was strongly anti-Democratic and anti-Republican, and the new Pope placed the Jesuits back in power.

III.

THE REACTIONARY POLICIES OF PRESENT HIERARCHY, UNDER PIUS X, 1903-1912.

A. IMPERIALISM THOROUGHLY RE-ESTABLISHED WITHIN THE CHURCH.

The first thing accomplished by the incoming Pope was the issuance of a decree, on January 20th, 1904, re-establishing Imperialism within the Roman Catholic Church itself. This was accomplished by forbidding, under pain of excommunication, the future recognition by the College of Cardinals of the veto power in any civil government. (Encyclopedia Britannica, 11th edition, Vol. 6, p. 829.)

B. OLD-TIME REACTIONARY POLICIES IN EVERY DIRECTION.

1. *Outline.*

During the first year of the reign of the new Pope, orders were given placing in operation the old-time reactionary policies in every direction. Proof on this point is the following complaint in the Fortnightly Review of January-December, 1904, entitled "The Crisis in the Catholic Church."

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"The method by which Rome [of today] answers questions is precisely what it was in 1616, when Galileo was condemned;—the method of *a priori* deduction from fixed principles; and the scientific hypothesis or historical conclusion that seems to conflict with theological teaching is condemned without regard to the evidence for or against it as so much science or history, and without consideration of the possibility that the apparent contradiction may, after all, turn out to be only apparent and not real. If the Galileo case seems to be insisted on to an extreme extent, it is because a classic instance of the way in which ecclesiastical authority compromises and discredits itself when it goes outside its own sphere; certainly not because it is a unique instance. The facts of the Galileo case are beyond dispute, and the whole world knows that two Popes and the Holy Office were wrong. But no lesson has been learned from the Galileo case at Rome, and the same mistake has been repeated many times during the last three centuries, *and is being repeated now.*" (Fortnightly Review, July-December, 1904, p. 846, "The Crisis in the Catholic Church," by Robert Edward Dell.)

A high-handed reactionary course was pursued politically. The Roman ruler commanded that his subjects throughout the world should discourage the People's Rule idea, and that the monarchical principle be sustained.

2. *In France the Republic Assaulted.*

Accordingly, in Roman Catholic France, the Republic was assaulted. But the people of France maintained their sovereignty and in self-defence en-

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acted a law on March 28th, 1904, *whereby teaching by religious orders in convents and monastic schools was suppressed*; and on July 8th of the same year, *all teaching in church schools was suppressed*.

Eighteen months later, December 9th, 1905, a law was enacted separating Church and State. Since 1801, by an agreement termed the Concordat, the Archbishops and the Bishops of the Roman Catholic Church had been nominated by the Government, and were prohibited from dealing with Rome, and there could be no public meeting of bishops except by the consent of the Government. Church property was not exempt from taxation, and the title of parish property vested in the congregation and was managed by vestries of laymen under government control. The Law of Separation terminated the contributions to the church by the government, then averaging less than \$2,000 a year for the Bishops and \$180.00 for each recognized priest. But a system of pensions for the then existing clergy was established, the law to take effect December 11, 1906.

Under orders from Rome resistance was made to the taking of inventories of church property, resulting finally in organized resistance.

The next general election of May, 1906, was a triumph for the Government. The French clericals favored a compromise and petitioned the Pope for instructions, and he answered in a letter of August 10th, 1906.

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On December 11th, two days after the Separation Law went into effect, the Government *ordered the expulsion from France of the Pope's representative, as an emissary of a foreign power attempting to incite French citizens to disobey the law.* Six days later the Archbishop of Paris was expelled from his palace and later other evictions took place. (New International Year-Book, 1907, title France.)

On January 2nd, 1907, a supplementary act of separation was enacted, providing for the free use of all church property under certain restrictions. The Government officially declared that it had given the church liberty *and would not close the churches* as demanded by the extreme radicals. The Pope issued a letter in reply.

The Republican Government continued in power, but during January, 1910, the Premier declared that the Catholic Church wanted war, its attack on the free public schools being only one part of its program. The Chamber of Deputies supported the Government, the vote being 385 to 127. (New International Year-Book, 1910, title France, p. 267.)

3. *A Vigorous Attack on Modern Scientific Ideas— Theology Versus Science.*

To understand the extremely reactionary policy of the new Pope and his advisers, one must read his decree against modern scientific ideas, termed Modernism. This decree concludes as follows:

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“Finally, We entrust to the Councils of Vigilance the duty of overlooking assiduously and diligently social institutions as well as writings on social questions so that they may harbor no trace of Modernism, but obey the prescriptions of the Roman Pontiff.

“It is our intention to establish by every means in our power a special Institute in which, through the co-operation of those Catholics who are most eminent for their learning, the advancement of Science and every other department of knowledge may be promoted under the GUIDANCE and TEACHING OF CATHOLIC TRUTH.” (Modernism, by Sabatier, pp. 343, 345.)

The meaning of “Catholic Truth” is shown in an earlier portion of the Pope’s letter. He speaks of the Catholic Church “wherein truth is found *without the slightest shadow of error.*” Just what that truth is is shown in his statement that “*the scholastic method of philosophy*” is insisted upon, also “the Authority and Tradition of the Fathers, and the *Maisterium* [sovereignty] of the Church.” He further says: “We will and strictly ordain that SCHOLASTIC PHILOSOPHY BE MADE THE BASIS OF THE SACRED SCIENCES. * * * It is certain that this positive theology should be held in greater appreciation than it has been in the past.” (Modernism, by Sabatier, pp. 325, 327.)

Later in the year a writer in the Catholic World, published by the Paulist Fathers, says:

“He must indeed be a detached observer of the theological horizon who has not felt his religious emo-

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tions stirred in the presence of the unrest which seems to prevail today in nearly every notable center of Catholic thought."

On September 1, 1910, Pope Pius X issued a letter in which he reaffirms his declaration against Modernism and supplies additional restrictions and remedies, including a lengthy oath to be taken by the priests and all others in authority within the Church. Thus Modernism, which is Progressiveness, is fought by the Roman Catholic Church.

This is the Truth which the present day Catholic schools are commanded to teach. To enforce this character of teaching there are Councils of Vigilance. Such is the educational policy of the present day Roman Catholic Church.

Part of the present day Science is a complete demonstration that mankind *is developing*, and that the difference in the intellect and character of men is due to *differences in the stages of development*, and therefore that all mankind are equally the children of God, and all equally entitled to a vote, and equally share in their country's natural resources—in a word, Democracy and Republicanism (Liberalism) as distinguished from Special Creation and Monarchy, as set forth in Scholastic Philosophy and elsewhere. Following is a statement on this point by the present Pope, Pius X:

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4. *Decree by Present Pope, 1910, Against People's Rule.*

On August 29, 1910, the present Pope addressed a letter "to the French Archbishop and Bishops," and decreed the dissolution of a National organization of Catholics having for its object Democracy in Government and Equality before the Law, saying:

"In effect The Sillon put forward as a programme the elevation and regeneration of the working classes. But in this matter the principles of Catholic doctrine ARE FIXED, and the history of Christian civilization attests their beneficent fruitfulness. Our predecessor of happy memory reminded them of this in masterly pages which *Catholics occupied with social questions ought to study and keep always under their eyes*. Notably he taught that Christian democracy ought 'to maintain the diversity of classes which is assuredly a fitting characteristic of a well constituted State, and to wish for human society the form and character that God, its Author, impressed upon it.' HE DENOUNCED 'A CERTAIN KIND OF DEMOCRACY WHICH GOES SO FAR IN PERVERSITY AS TO ATTRIBUTE IN SOCIETY SOVEREIGNTY TO THE PEOPLE AND TO AIM AT THE SUPPRESSION AND THE LEVELLING DOWN OF CLASSES.'

"At the same time Leo XIII laid down for Catholics a programme of action, the only programme capable of replacing and maintaining society on a Christian basis. But what have the leaders of The Sillon done? Not only have they adopted a programme and teaching *different from that of Leo XIII* (which would of itself be a singularly audacious movement on the part of laymen, thus taking up concurrent with

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the Sovereign Pontiff the attitude of directors of social activity in the Church), BUT THEY HAVE OPENLY REJECTED THE PROGRAMME TRACED BY LEO XIII and have ADOPTED ONE DIAMETRICALLY OPPOSED TO IT; moreover they reject the doctrines set forth by Leo XIII as to the essential principles of society, hence the authority in the people, or gradually suppress it and strive, as their ideal, to realize the leveling down of the classes. In opposition to Catholic doctrine, THEREFORE, THEY ARE PROCEEDING TOWARD A CONDEMNED IDEAL. * * *

“The Sillon, which teaches such doctrines and puts them in practice in its internal life, therefore, sows amongst our Catholic youth ERRONEOUS AND FATAL NOTIONS UPON AUTHORITY, LIBERTY AND OBEDIENCE. The same is to be said with regard to justice and equality. Thus DEMOCRACY ALONE will inaugurate the reign of perfect justice! Is it not AN INSULT TO OTHER FORMS OF GOVERNMENT which are thus degraded to the rank of wretched incapables?

“The Sillon regards itself as the nucleus of the State of the future and accordingly reflects it as closely as possible. *Thus there is no hierarchy of government in The Sillon.* * * *

“The breath of the Revolution has passed this way, and we may conclude that if the several doctrines of The Sillon are erroneous, ITS SPIRIT IS DANGEROUS AND ITS EDUCATION DISASTROUS.” (American Catholic Quarterly Review, October, 1910, pp. 695, 696, 700.)

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PEOPLE'S RIGHT TO INSTRUCT IS DENIED.

The people's right to instruct their representatives in office is denied by the Roman Catholic Church. In the words of the present Pope, quoting from his predecessor:

"If the choice [of the people] marks out the Governor, it does not confer upon him the authority to govern; *it does not delegate the power*, it designated the person who will be *invested* with it." (American Catholic Quarterly, Oct., 1910, p. 699.)

Herein the Pope has spoken plainly. Equally plain-spoken are the following decrees by the preceding Pope before he liberalized:

5. *Political Sovereignty of the Roman Hierarchy More in Detail—Decrees of 1885-1888.*

Following are portions of an encyclical letter, *Libertas Praestantissimum*, of June 20th, 1888, translated as:

HUMAN LIBERTY.

(By the Sovereign Pontiff, Leo XIII.)

"What Naturalists and Rationalists aim at in philosophy, that the supporters of Liberalism, carrying out the principles laid down by Naturalism, are attempting in the domain of *morality* and *politics*. The fundamental doctrine of Rationalism is the supremacy of the human reason, which refuses submission to the divine and eternal reason that is, the Church, proclaims its own independence of the Church and constitutes itself the supreme principle and source and judge of truth. * * *

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"Hence the doctrine of the supremacy of the greater number, and that all right and duty reside in the majority. But, from what has been said, it is clear that all this is in contradiction to reason. To refuse any bond of union between man and civil society, on the one hand, and God the Creator and consequently the supreme Law-giver, on the other [through the Church], is plainly repugnant to the nature, not only of man, but of all created things; for, of necessity, all effects must in some proper way be connected with their causes; and it belongs to the perfection of every nature to contain itself within that sphere and grade which the order of nature has assigned to it, namely, that the lower should be subject and obedient to the higher [through the Church].

"Moreover, besides this, a doctrine of such character is most hurtful both to individuals and to the State. * * *

"The law determining what it is right to do and avoid doing *is at the mercy of a majority*. Now THIS IS SIMPLY A ROAD LEADING STRAIGHT TO TYRANNY. The empire of God over man and civil society [through the Church] once repudiated, it follows that religion, as a public institution [the Church] can have no claim to exist. * * *

"There are others, somewhat more moderate though not more consistent, who affirm that the morality of individuals is to be guided by the divine law [through the Church], but not the morality of the State, so that in public affairs the commands of God may be passed over, and may be entirely disregarded in the framing of laws. *Hence follows THE FATAL THEORY OF THE NEED OF SEPARATION BETWEEN CHURCH AND STATE.* * * *

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“To refute completely such teaching, the arguments often used by the defenders of Christianity, and set forth by Us, especially in the Encyclical Letter *Immortale Dei* [quoted below], are of great avail; for by those arguments it is proved that, by a divine provision, all the rights which essentially belong to a society that is legitimate, supreme and perfect in all its parts *exists in the Church*. * * * From what has been said, it follows that it is QUITE UNLAWFUL TO DEMAND, TO DEFEND, OR TO GRANT UNCONDITIONAL FREEDOM OF THOUGHT, OF SPEECH, OF WRITING, OR OF WORSHIP, as if these were so many rights given by nature to man.” (Pages 145-161 of the Great Encyclical Letters, by Leo XIII.)

To the same effect is the following from an earlier decree entitled, when translated into English:

THE CHRISTIAN CONSTITUTION OF STATES.
Encyclical Letter *Immortale Dei*, November 1, 1885.
(By the Sovereign Pontiff, Leo XIII.)

“The Catholic Church, that imperishable handiwork of our all-merciful God, has for her immediate and natural purpose the saving of souls and the securing of happiness in Heaven. Yet in regard to things *temporal* she is the source of benefits as manifold and great as if the chief end of her existence were to ensure the prospering of our earthly life. And, in truth, wherever the Church has set her foot, she has straightway changed the face of things, and has attempered the moral tone of the people with a new civilization, and with virtues before unknown. All nations which have yielded to her sway have

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*become eminent for their culture, their sense of justice, and the glory of their high deeds. * * **

“Many, indeed, are they who have tried to work out a plan of civil society based on doctrines other than those approved by the Catholic Church. Nay, in these latter days, a novel scheme of law has begun here and there to gain increase and influence, the outcome, as it is maintained, of an age arrived at full stature, and the result of liberty in evolution. But though endeavors of various kinds have been ventured on, it is clear that no better mode has been devised for the building up and ruling the State than that which is the necessary outgrowth of the teachings of the Gospel. We deem it, therefore, of the highest moment, and a strict duty of Our Apostolic office, TO CONTRAST WITH THE LESSONS TAUGHT BY CHRIST, THE NOVEL THEORIES NOW ADVANCED TOUCHING THE STATE. By this means we cherish hope that the bright shining light of the truth may scatter the mists of error and doubt, so that one and all may see clearly the imperious law of life *which they are bound to follow and obey.*

“It is not difficult to determine what would be the form and character of the State were it governed according to the principles of Christian philosophy.
* * *

“All public power must proceed from God. For God alone is the true and supreme Lord of the world. Everything, without exception, must be subject to Him, and must serve Him, so that whosoever holds the right to govern, holds it from one sole and single source, namely God, the Sovereign Ruler of all. There is no power but from God. * * *

“For the only-begotten Son of God established on earth a society which is called the CHURCH, AND

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TO IT HE HANDED OVER THE EXALTED AND DIVINE OFFICE WHICH HE RECEIVED FROM HIS FATHER, TO BE CONTINUED THROUGH THE AGES TO COME.” In other words, “Over this mighty multitude of people God has Himself set rulers with power to govern; AND HE HAS WILLED THAT ONE SHOULD BE THE HEAD OF ALL, and the chief and unerring teacher of truth, TO WHOM HE HAS GIVEN THE KEYS OF THE KINGDOM OF HEAVEN. * * *

“In very truth, Jesus Christ gave to His apostles unrestrained authority in regard to things sacred, *together with the genuine and most true power of making laws*, as also with the twofold right of judging and punishing, which flows from that power. * * *

“Now this authority, perfect in itself, *and plainly meant to be unfettered*, so long assailed by a philosophy that truckles to the State, *the Church has never ceased to claim for herself and openly to exercise*. * * * The Roman Pontiffs have never shrunk from defending it with unbending constancy. Nay more, princes and all vested with power to rule have themselves approved it, in theory alike and in practice. It cannot be called in question that in the making of treaties, in the transaction of business matters, in the sending and receiving ambassadors, and in the interchange of other kinds of official dealings, they have been wont to treat with the Church as with a supreme and legitimate power. And assuredly all ought to hold that it was not without a singular disposition of God’s providence that this power of the Church was provided with a *civil sovereignty* as the surest safeguard of her independence. * * *

“There was once a time when States were governed by the principles of Gospel teachings. * * *

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CHURCH AND STATE WERE HAPPILY UNITED. The State, constituted in this wise, bore fruits important beyond all expectation, whose remembrance is still, and always will be, in renown, witnessed to as they are by countless proofs which can never be blotted out or even obscured by any craft of any enemies. * * *

THE REFORMATION.

“Sad it is to call to mind how the harmful and lamentable rage for innovation which rose to a climax in the sixteenth century, [The Reformation] threw first of all into confusion the Christian religion, and next, by natural sequence, invaded the precincts of philosophy, whence it spread amongst all classes of society. From this source, as from a fountain-head, burst forth all these later tenets of unbridled license which, in the midst of the terrible upheavals of the last century, were wildly conceived and boldly proclaimed as the principles and foundation of that *new jurisprudence* which was not merely previously unknown, but was at variance on many points with not only the Christian, but even with the natural law.

“Amongst these principles the main one lays down that as all men are alike by race and nature, so in like manner all are equal in the control of their life; that each one is so far his own master as to be in no sense under the rule of any other individual; that each is free to think on every subject just as he may choose, and to do whatever he may like to do; that no man has any right to rule over other men. In a society grounded upon such maxims, all government is nothing more nor less than the will of the people, and the people, being under the power of

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itself alone, is alone its own ruler. It does choose nevertheless some to whose charge it may commit itself, but in such wise that it makes over to them not so much the right as the business of governing, to be exercised, however, in its name. * * *

“And it is a part of this theory that all questions that concern religion are to be referred to private judgment; that every one is to be free to follow whatever religion he prefers, or none at all if he disapprove of all. * * *

“Now when the State rests on foundations like those just named—AND FOR THE TIME BEING THEY ARE GREATLY IN FAVOR—it readily appears into what and how unrightful a position the Church is driven. For when the management of public business is in harmony with doctrines of such a kind, the Catholic religion is allowed a standing in civil society equal only, or inferior, to societies alien from it; no regard is paid to the laws of the Church, and she who, by the order and commission of Jesus Christ, has the duty of teaching all nations, finds herself forbidden to take any part in the instructions of the people.

“* * * The sovereignty of the people, however, and this without any reference to God, is held to reside in the multitude; which is doubtless a doctrine exceedingly well calculated to flatter and inflame many passions, but which lacks all reasonable proof, and all power of insuring public safety and preserving order. Indeed from the prevalence of this teaching, things have come to such a pass that princes are nothing more than delegates chosen to carry out the will of the people; whence it necessarily follows that all things are as changeable as the

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will of the people, so that risk of public disturbance is ever hanging over our heads. * * *

“So, too, the liberty of thinking, and of publishing, whatsoever each one likes, without any hindrance, is not in itself an advantage over which society can wisely rejoice. On the contrary, it is the fountain-head and origin of many evils. * * *

“To exclude the Church, founded by God Himself, from the business of life, from the power of making laws, from the training of youth, from domestic society, is a grave and fatal error. * * *

“To wish the Church to be subject to the civil power in the exercise of her duty is a great folly and a sheer injustice. Whenever this is the case, order is disturbed, for things natural are put above things supernatural; the many benefits which the Church, if free to act, would confer on society are either prevented or at least lessened in number; and a way is prepared for enmities and contentions between the two powers, with how evil result to both the issue of events has taught us only too frequently.

“Doctrines such as these, which cannot be approved by human reason, and most seriously affect the whole order, our predecessors, the Roman Pontiffs (well aware of what their apostolic office required of them) have never allowed to pass uncondemned. Thus Gregory XVI. in his Encyclical Letter *Mirari vos*, of date August 15, 1832, inveighed with weighty words against the sophisms, which even at his time were being publicly inculcated—namely, that no preference should be shown for any particular form of worship; that it is right for individuals to form their own personal judgments about religion; that each man's conscience is his sole and all-suffic-

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ing guide; and that it is lawful for every man to publish his own views, whatever they may be, and even to conspire against the State. * * * To the like effect, also, as occasion presented itself, did Pius IX [1846-1878] brand publicly many false opinions which were gaining ground, and afterwards ordered them to be condensed in summary form in order that in this sea of error Catholics might have a light which they might safely follow. * * *

"From these pronouncements of the Popes it is evident that the origin of public power is to be sought for in God Himself [in the CHURCH] AND NOT IN THE MULTITUDE, and that it is repugnant to reason to allow free scope for sedition. Again, that it is not lawful for the State, any more than for the individual, either to disregard all religious duties or to hold in equal favor different kinds of religion; that the unrestrained freedom of thinking and of openly making known one's thoughts is not inherent in the rights of citizens, and is by no means to be reckoned worthy of favor and support. In like manner it is to be understood that the Church no less than the State itself is a society perfect in its own nature and its own right; and that those who exercise sovereignty ought not so to act as to compel the Church to become subservient to them or subject to them, or to hamper her liberty in the management of her own affairs, or to despoil her in any way of the other privileges conferred upon her by Jesus Christ. In matters, however, of mixed jurisdiction, it is in the highest degree consonant to nature, as also to the designs of God, that so far from one of the powers separating itself from the other, or still less coming into conflict with it, complete harmony, such as is suited for the end for

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which each power exists, should be preserved between them.

"Such, then, is the teaching of the Catholic Church concerning the constitution and government of the State. * * *

"If, in the difficult times in which our lot is cast, Catholics will give ear to us, as it behooves them to do, they will readily see what are the duties of each one in matters of opinion as well as action. As regards opinion, whatever the Roman Pontiffs have hitherto taught, or shall hereafter teach, *must be held with a firm grasp of mind, and, so often as occasion requires, MUST BE OPENLY PROFESSED.*

"Especially with reference to the so-called 'Liberties' which are so greatly coveted in these days, ALL MUST STAND BY THE JUDGMENT OF THE APOSTOLIC SEE, AND HAVE THE SAME MIND. * * *

"It is also of great moment to the public welfare to take a prudent part in the business of *municipal administration*, and to endeavor above all to introduce effectual measures, so that, as becomes a Christian people, public provision may be made for the instruction of youth in religion and true morality. Upon these things the well-being of every State greatly depends.

"Furthermore, it is in general fitting and salutary that Catholics should extend their efforts beyond this restricted sphere and *give their attention to national politics.* * * *

"It follows therefore clearly that Catholics have just reasons for taking part in the conduct of public affairs.

"For in so doing they assume not the responsibility of approving what is blameworthy in the actual

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methods of government, BUT SEEK TO TURN THESE VERY METHODS, SO FAR AS IS POSSIBLE, to the genuine and true public good, and to use their best endeavors at the same time to infuse, as it were, into all the veins of the State the healthy sap and blood of Christian wisdom and virtue. The morals and ambitions of the heathens differ widely from those of the Gospel, yet Christians were to be seen living undefiled everywhere in the midst of pagan superstition, and while always true to themselves, COMING TO THE FRONT BOLDLY WHEREVER AN OPENING WAS PRESENTED. Models of loyalty to their rulers, submissive, so far as was permitted, to the sovereign power, they shed around them on every side a halo of sanctity; they strove to be helpful to their brethren, and to attract others to the wisdom of Jesus Christ, yet were bravely ready to withdraw from public life, nay, *even to lay down their life*, if they could not without loss of virtue retain honors, dignities and offices. For this reason Christian ways and manners speedily found their way not only into private houses but into the CAMP, the SENATE, and even into the IMPERIAL PALACES. ‘We are but of yesterday,’ wrote Tertullian [200 A. D.], ‘yet we swarm in all your institutions, we crowd your cities, islands, villages, towns, assemblies, the army itself, your wards and corporations, the palace, the Senate, and the law courts.’ So that the Christian faith, when once it became lawful to make public confession of the Gospel, appeared in most of the cities of Europe, not like an infant crying in its cradle, but already grown up and full of vigor.

“In these our days IT IS WELL TO REVIVE THESE EXAMPLES OF OUR FOREFATHERS. First and foremost it is the duty of all Catholics worthy of the

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name and wishful to be known as most loving children of the Church, to reject without swerving whatever is inconsistent with so fair a title; to make use of popular institutions, so far as can honestly be done, for the advancement of truth and righteousness; to strive that liberty of action shall not transgress the bounds marked out by nature and the law of God; TO ENDEAVOR TO BRING BACK ALL CIVIL SOCIETY TO THE PATTERN AND FORM OF CHRISTIANITY WHICH WE HAVE DESCRIBED. It is barely possible to lay down any fixed method by which such purposes are to be attained, *because the means adopted must suit places and times* widely differing from one another. Nevertheless, above all things, unity of aim must be preserved, and similarity must be sought after in all plans of action. Both these objects will be carried into effect without fail *if all will follow the guidance of the Apostolic See* as their rule of life, *and obey the bishops* whom the Holy Ghost has placed to rule the Church of God. (Acts XX, 28). The defence of Catholicism, indeed, necessarily demands that in the profession of doctrines taught by the Church all shall be of one mind and all steadfast in believing; and care must be taken never to connive, in any way, at false opinions, never to withstand them less strenuously than truth allows. In mere matters of opinion it is permissible to discuss things with moderation, with a desire of searching into the truth, without unjust suspicion or angry recriminations.

"Hence, lest concord be broken by rash charges, let this be understood by all, that the integrity of the Catholic faith *cannot be reconciled with opinions verging on Naturalism or Rationalism, the essence of which is UTTERLY TO STERILIZE CHRISTIANITY,*

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AND TO INSTALL IN SOCIETY THE SUPREMACY OF MAN to the exclusion of God. Further, *it is unlawful to follow one line of conduct in private and another in public*, respecting privately the authority of the Church, but publicly rejecting it; for this would amount to joining together good and evil, and to putting man in conflict with himself; whereas he ought always to be consistent, and never in the least point nor in any conditions of life to swerve from Christian virtue.” (Pages 107 to 134, The Great Encyclical Letters of Leo XIII.)

These verbatim quotations from the authorized publication of the decrees of Pope Leo XIII, and of the present Pope, convict them of being opposed to the people’s liberties, as that term is understood in a Republic.

6. *Formation of American Protective Association (A. P. A.), 1889.*

One of the answers to the Pope’s assault upon human liberties in 1885-1888, was the formation in the United States of the patriotic secret organization known as the American Protective Association; for short, the A. P. A. This was in 1889.

7. *Another Decree From the Pope, 1890.*

Of course the Jesuits and other workers for power in the Roman Catholic Hierarchy soon learned of the new A. P. A. organization, and on January 10, 1890, the Pope issued another encyclical letter entitled *Sapientias Christianae*, in English.

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THE CHIEF DUTIES OF CHRISTIANS AS CITIZENS.
(By Pope Leo XIII.)

This letter commands the priests and prelates to teach the duties of citizenship. The Pope said:

“From day to day it becomes more and more evident how needful it is that the principles of Christian wisdom should be ever borne in mind, and that the life, the morals, and the INSTITUTIONS OF NATIONS should be WHOLLY CONFORMED TO THEM. From the fact of these principles having been disregarded, mischiefs so vast have accrued that no right-minded man can face the trials of the time without grave solicitude, nor contemplate the future without serious alarm. * * *

“In defining the limits of the obedience owed to the pastors of souls, but most of all to the authority of the Roman Pontiff, it must not be supposed that it is only to be yielded in relation to dogmas of which the obstinate denial cannot be disjoined from the charge of heresy. Nay, further, it is not enough sincerely and firmly to assent to doctrines which, though not defined by any solemn pronouncement of the Church, are by her proposed to belief, as divinely revealed, in her common and universal teaching, and which the Vatican Council declared are to be believed with Catholic and divine faith. But this likewise must be reckoned AMONG THE DUTIES OF CHRISTIANS, that they allow themselves TO BE RULED AND DIRECTED BY THE AUTHORITY AND LEADERSHIP OF BISHOPS, AND ABOVE ALL BY THE APOSTOLIC SEE.
* * *

“From God has the duty been assigned to the Church not only to interpose resistance, if at any

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time the State rule should run counter to religion, but, further, to make a strong endeavor that the power of the Gospel may pervade the law and institutions of the nations. And inasmuch as the destiny of the State depends mainly on the disposition of those who are at the head of affairs, it follows that the Church *cannot give countenance or favor to those whom she knows to be imbued with a spirit of hostility to her; who refuse openly to respect her rights; who make it their aim and purpose to tear asunder the alliance that should, by the very nature of things, connect the interests of religion with those of the State.* On the contrary, she is (as she is bound to be) the upholder of those who are themselves imbued with the right way of thinking as to the relation between Church and State, and who strive to make them work in perfect accord for the common good. THESE PRECEPTS CONTAIN THE ABIDING PRINCIPLE BY WHICH EVERY CATHOLIC SHOULD SHAPE HIS CONDUCT IN REGARD TO PUBLIC LIFE. * * *

“And now We seem to have touched upon those matters which Catholics ought chiefly nowadays to follow, or mainly to avoid. It rests with you, Venerable Brothers, to take measures THAT OUR VOICE MAY REACH EVERYWHERE, and that one and all may understand how urgent it is to reduce to practice the teachings set forth in Our Letter. * * *. Bring it home to their minds, as We have ourselves oftentimes conveyed the warning, that matters of the highest moment and worthy of all honor are at stake, for the safeguarding of which every most toilsome effort should be readily endured; and that a sublime reward is in store for the labors of a Christian life. On the other hand, to refrain from doing battle for Jesus Christ amounts to fighting

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against Him; He Himself assures us HE WILL DENY BEFORE HIS FATHER IN HEAVEN, THOSE WHO SHALL HAVE REFUSED TO CONFESS HIM ON EARTH" (Luke ix., 26). (Pages 180-207, The Great Encyclical Letters of Leo XIII.)

The rule of the Pope in civil affairs throughout the world could not be more strongly asserted.

8. Comparison With the Protestant Ideals and American Institutions.

Compare the above with the fundamental doctrines in the United States concerning Human Liberty:

Our Federal Constitution declares:

"We, the PEOPLE of the United States, * * * DO ORDAIN AND ESTABLISH this Constitution for the United States of America." * * *

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS."

Furthermore, the Declaration of Independence declares:

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these, are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these

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ends, it is the right of the people to alter or to abolish it, and to institute a new government."

These principles of human liberty are the exact opposite of the ones stated in the preceding section by Pope Leo XIII, uttered by him during 1884 to 1891. Shortly after the publication of the last quoted encyclical letter by Pope Leo XIII, he changed his attitude toward political power for the church (see page 21, above). This liberal policy, known as Americanism, or Christian Democracy, continued until his death, in 1903.

The College of Cardinals elected a reactionary Pope, as we have stated. Following is an outline of the political tactics under the changed policy which has attempted to turn back the incoming tide for the People's Rule.

9. POLITICAL TACTICS UNDER THE PRESENT ROMAN HIERARCHY, 1903-1912.

(a) IN FRANCE (see above).

(b) IN ITALY, AN OUTBREAK AGAINST THE HIERARCHY.

During 1907 a letter by the Pope "especially directed against the movement for Catholic Democracy in Italy," combined with other events, resulted in an outbreak. Cardinal Merry del Val, papal Secretary of State, and other church dignitaries were pub-

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lively attacked and insulted in Rome. The growth of the Anti-Clerical feeling was the culmination of several years of domestic and foreign agitation. (International Year-Book, 1907, p. 415.)

(c) IN AUSTRIA, AN ATTEMPT BY ROMAN CATHOLIC GOVERNMENT TO CONTROL TEACHING IN NATIONAL UNIVERSITIES.

In Roman Catholic Austria during 1908 the Church attempted "to bring the universities under their own administration, subjecting the liberty of teaching to church control." (International Year-Book, 1911, p. 618).

(d) IN PORTUGAL, PEOPLE FREE THEMSELVES FROM POLITICAL CONTROL BY HIERARCHY.

On October 5th, 1910, the educated middle class in Portugal established a Republic. At that time some 75 per cent. of the people over 6 years of age were unable to read or write. (New International Year-Book, 1910, p. 598).

Practically all of the people are Roman Catholics.

By the end of October, 1910, there was established the right to free discussion of political and religious questions, together with jury trial for offenses against the Press. *The Jesuit clericals were expelled*, the process being completed in November.

The following April a law was decreed by the provisional government separating Church and State.

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Liberty of conscience was established. Churches were to be controlled exclusively by the Portugese, and thenceforth neither Popes nor Bishops were to be permitted to publish communications to the people except with the permission of the Government. (Encyclical letter by Pope Pius X, May 24, 1911, published in the American Catholic Quarterly, July, 1911; International Year-Book, 1911, p. 139; Independent, 1912, p. 1074).

Two of the Bishops were deposed from office, and the authority of the Roman Catholic Hierarchy was altogether put aside. The future education of priests was provided for by directing, preparatory to theological studies, that students should become versed in science and literature. Furthermore, the teachers in the theological seminaries were to be appointed by the State, and the text-books were to be approved by the State. Only the priests who receive degrees from the State-controlled seminaries are to be allowed to preach. This, combined with the control of the public schools, will completely remove the fetters of ignorance with which the Roman Catholic Church has bound them.

(e) IN SPAIN, THE PEOPLE IN CONTROL.

During 1908 the Spanish Roman Catholics, through governmental action, executed Professor Ferrer because of his modern school of scientific thought. Since then, two ministries have fallen be-

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cause of this. By 1910, the people became so fully represented in the ministry that a royal order was issued, granting to non-Catholic bodies the right to display the signs of their religion on the walls of their churches and in their notices. The Holy See immediately made a protest to the Government. At the opening of the Cortes on June 14th, a speech from the throne referred to the Pope and to certain measures for dealing with the excessive increase of religious orders. The words in the King's speech which gave offense to the Vatican were to the effect that the Government would give expression to the public aspirations for the "reduction and control of the excessive numbers of orders and religious congregations without impairing their independence in spiritual matters. * * *

"A mass meeting in which some 20,000 persons took part, organized by the Republican Socialist Union, was held in Madrid on July 3rd in support of the Government's religious policy. * * *

"A Catholic demonstration was planned at Bilbao early in August, but was prevented by the authorities." (New International Year-Book, 1910, Title Spain.)

The following year the Spanish Government enacted a law to keep out the influx of Catholic monks, nuns and clericals from France and Portugal by providing that for two years the establishment of new congregations shall not be permitted. This is

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known as the “padlock” law. (International Year Book, 1911, title Spain.)

(f) IN GERMANY, THE OLIGARCHY AND THE HIERARCHY HOLD THE PROTESTANTS AS SUBJECTS.

While the Roman Catholic people in France, Italy, Portugal, and Spain were establishing self-government, as we have seen, in the face of violent opposition by the Church at Rome, in Germany, largely Protestant, the Ruling Few, the controlling element of which was and is the Imperialist faction of the Roman Church, continued in power.

During 1910 Pius X and his advisers issued an encyclical letter lauding a certain Roman Catholic prelate, and condemning the Protestant reformers, declaring them to be seducers who exhausted the strength of Europe in war and strife and prepared the way for the decadence of modern times, and who, under the new doctrine of Evangelical freedom, had caused the corruption of morals and the perversion of discipline. The German Government protested to the Vatican and the Pope replied.

During 1910 the question of modifying, somewhat, the three-class system of voters was debated. On March 6th a popular demonstration for manhood suffrage was brought about in defiance of the Government's edict against public meetings, and the Government police fiercely assaulted the people.

In the general elections of the following year,

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1910, the Ruling Few secured about one-third of the votes, but owing to the three-class system, the Ruling Few continued in power.

During these years, while the people had gained control of the government in England and the United States, and had negotiated treaties for international peace, the Ruling Few in Germany continued to oppose peace treaties, *as the success of the peace movement would result in their overthrow*. At the same time the balance of power in Germany for the Ruling Few and against *international peace* CAME FROM THE IMPERIAL CHURCH AT ROME, which is in power by threatening to excommunicate and send to Hell such of its subjects as refuse to obey its political decrees. Effective measures against this power have been taken by the people of Portugal and France, as above described.

(g) IN UNITED STATES, A CRITICAL SITUATION.

In the United States of America the situation at the time that this is written, June 15th, 1912, is critical. To understand it thoroughly one should know about the contest between the forces of Progress and of Reaction from the beginning of the Christian era to the present day. An outline in the form of an analysis is at page 13, above. The text to it begins at sub-division T; see following page.

PART IV.

THE CONTEST IN UNITED STATES BE-TWEEN PROGRESSIVE AND REACTIONARY FORCES, 1607-1912.

INTRODUCTION.

(See Topical Index, page 12, above.)

SUBDIVISIONS A TO T.

(See pages 13-15, above.)

U. OPPOSITION OF ROMAN CATHOLIC HIERARCHY TO PEOPLE'S RULE MOVEMENT, 1888-1912.

1. REPUBLICAN NATIONAL CONVENTION OF 1888 CONTROLLED BY REACTIONARIES—ROMAN CATHOLICS A BALANCE OF POWER.

At the Republican National Convention of 1888 the same reactionary forces were in control that had defeated Blaine four years before at the general election. The following proof is from a book published many years afterward entitled "Recollections of John Sherman." In this volume he says:

"I have no hesitation in expressing the opinion that I was defeated for the [Presidential] nomina-

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tion [of 1888] by New York. On Monday, the 25th of June, I did not anticipate a change on the first ballot from the last one on Saturday. I did not expect from my despatches that the nomination would be made that day and in my favor, but, as the result proved, an arrangement had been made on Sunday that practically secured the nomination of General Harrison. * * * I believed then, as I believe now [1895], that one of the delegates from the State of New York [reported to have been Tom Platt] practically controlled the whole delegation [to the National Convention of 1888], and that A CORRUPT BARGAIN WAS MADE ON SUNDAY WHICH TRANSFERRED THE GREAT BODY OF THE VOTE OF NEW YORK TO GENERAL HARRISON AND THUS LED TO HIS NOMINATION. It is to the credit of General Harrison to say that if the reputed bargain was made it was without his consent at the time, nor did he carry it into execution."

As to the candidate from Michigan he says:

"I believe and had, as I thought, conclusive proof that THE FRIENDS OF GENERAL ALGER SUBSTANTIALLY PURCHASED THE VOTES OF MANY OF THE DELEGATES FROM THE SOUTHERN STATES who had been instructed by their conventions to vote for me." (Recollections of John Sherman, page 1029.)

In 1892 the reactionary interests controlled both the Republican and Democratic national conventions and in so open a manner that there was an exodus of patriots to the People's Party, which polled 1,041,021 votes, and the Prohibition party secured 262,034 votes. The People's party carried Colorado, Idaho,

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Kansas, and Nevada. The issue was the money question.

In both the Republican and the Democratic parties the national chairman was a Roman Catholic. (*Facing the Twentieth Century*, by James M. King, General Secretary National League for the Protection of American Institutions, 1899, 640 pp.).

2. RESTRICTION OF IMMIGRATION DEFEATED, 1894, 1896.

Two years later, 1894, at a convention of the American patriotic organizations a platform was put forth, the third plank of which was for Restriction of Immigration, the plan being to exclude such as should be unable to read and write. Such a restriction would keep out a vast number of Roman Catholic immigrants from Southern and Southeastern Europe.

The American patriotic convention further declared for the QUESTIONING OF CANDIDATES AND THE MOVEMENT SUCCEEDED. The new House of Representatives declared for the proposed restriction of immigration. The bill was sent to the Senate but was not voted upon until after the 1896 election.

In the 1896 campaign the principal issue was the money question, but the Democratic party also declared:

“We hold that the most efficient way of protecting American labor is TO PREVENT THE IMPORTATION OF FOREIGN PAUPER LABOR TO COMPETE WITH IT IN THE HOME MARKET.”

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The Republican national convention specifically declared for the restriction of immigration so "AS TO EXCLUDE FROM ENTRY INTO THE UNITED STATES THOSE WHO CAN NEITHER READ NOR WRITE."

After the campaign was closed the Republican Senate passed the House bill applying the illiteracy test, but President Cleveland, who was still in office, the representative of a reactionary Roman Catholic constituency, vetoed the bill.

In the 1896 contest, the progressive party, that stood for the people, carried every Southern State and most of the Northern States where the Roman Catholic were NOT the balance of power. In several States the contest was so close that the change of about 20,000 votes properly distributed would have elected a progressive President. *It is clear that THE CONTROLLING FACTOR was the reactionary Roman Catholic Hierarchy, and such of its subjects as were trained in its line of thought or who obeyed its commands.* The following Roman Catholic strongholds voted *against* the candidate of the fusion parties (the People's party, Silver Republican party, and the Democratic party): California, Connecticut, Delaware, Illinois, Indiana, Iowa, Kentucky, Maryland, Massachusetts, Michigan, Minnesota, New Hampshire, New Jersey, New York, Ohio, Rhode Island, Vermont, West Virginia and Wisconsin.

HERE IS PROOF THAT SINCE THE FREEING OF CHAT-

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TEL SLAVES THE STATES CONTAINING THE LARGEST PROPORTION OF NATIVE AMERICANS STAND FOR REAL POLITICAL FREEDOM—ARE AGAINST THE DOMINATION OF THE FEW.

Look at a map of the United States and see with the eye just where the reactionary Catholic vote is located—from Boston westward. Then note the vast area where the native Americans predominate, *all of which is firmly for the People's Rule*. Only in the Roman Catholic belt is there any strong objection to the restoration of Self-Government. IT CERTAINLY IS HIGH TIME FOR THE PARTIOTS TO "GET BUSY."

3. IMPERIALISM OPENLY ESTABLISHED IN THE UNITED STATES 1898-1900—ROMAN CATHOLICS THE BALANCE OF POWER.

The party government that came into power on March 4th, 1897, in which the controlling element was the Roman Catholic Hierarchy, did its best to prevent any interference by the United States Government with the murderous Roman Catholic rulers in Cuba. Not even the recognition of the belligerency of the Cuban patriots was granted, whereas in all previous uprisings in the Spanish domain the United States government had promptly recognized them. HERE IS A DEMONSTRATION OF THE INCREASED POWER OF THE ROMAN CATHOLIC HIER-

IMPERIALISM ESTABLISHED IN UNITED STATES.

ARCHY IN THE UNITED STATES GOVERNMENT UNDER THE MACHINE RULE SYSTEM.

Just before the 1898 campaign opened the people of the United States learned of the horrible conditions in Cuba and their humanitarian instincts became so aroused that an editorial in the Chicago Herald openly declared that the Cuban patriots must be recognized by the Republican government *or the opposition would carry the election.*

Thus prodded by the people the Republican government started in to help the Cuban people; but most of its Senators refused to vote for a resolution (the Teller resolution) declaring that after the Cuban people should be free the United States troops *should be withdrawn and the Cuban Republic be recognized.* The needed majority vote was secured only after a hard and bitter fight.

After the opening of the war the Philippine Islands were captured by the United States forces. In those islands the people had established self-government and had transferred the title to the church property from the Roman Catholic Hierarchy to the congregations. One of the terms of peace demanded of Spain by the machine-rule Republican government was that the people of the Philippine Islands and of Porto Rico, together with their belongings, should pass to the United States government *as owner thereof, the people being denied citizenship.*

This open attempt to establish an Imperial Re-

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public, or Empire, was vigorously opposed by the people who were imbued with ideals of human liberty and self-government. The first contest was in the United States Senate concerning the ratification of the treaty. The fight was exceedingly close and several separate causes resulted in success for Imperialism and the Roman Catholic Hierarchy:

The vote of one or more United States Senators was purchased, it is said, from money left over from the 1896 campaign.

Another factor was that William J. Bryan, the Democratic national leader, in the face of bitter opposition by the Democratic Senate leader, James K. Jones, and many others, advocated the acceptance of the treaty, saying that afterward the subjects could be freed.

The treaty was finally approved by the Senate, *but not until fighting in the Philippines was forced by the administration.* While special editions of the reactionary press were being run off and noisily proclaimed in the streets, stating that United States troops were being fired upon by Filipinos, the treaty was ratified.

In the ensuing campaign, at a time when business prosperity had returned to the United States, owing to an increasing volume of money and a resulting rise in prices, THE IMPERIALISTS AND THE ROMAN CATHOLIC HIERARCHY CONTROLLED THE REPUBLICAN NATIONAL CONVENTION, AND AFTERWARDS CAR-

IMPERIALISM ESTABLISHED IN UNITED STATES.

RIED THE ELECTION, THEREBY CONTINUING THEIR CONTROL OF THE FEDERAL GOVERNMENT.

Here again the Roman Catholic Hierarchy was a balance of power, overcoming the American voters and wiping out even the form of a Democratic Republic. Later, when the issue came before the United States Supreme Court, it by a vote of five to four in the Downes case, 1901, declared that the Constitution, adopted in 1787, PERMITTED THE HOLDING OF SUBJECTS BY THE FEDERAL GOVERNMENT.

This piece of judicial legislation was on a par with the Dred Scott case in 1857. But in 1901 the Lincoln Republicans and the Jeffersonian Democrats on the bench united in properly branding the action of their colleagues. Chief Justice Fuller, a Democrat, in a dissenting opinion said:

Dissenting Opinions—An Empire Established.

“The Constitution as interpreted substitutes for the present system of Republican Government, A SYSTEM OF DOMINATION OVER DISTANT PROVINCES IN THE EXERCISE OF UNRESTRICTED POWER.”—AN EMPIRE.

Justice Harlan, a Lincoln Republican, said:

“The decision of the majority in this case is ‘JUDICIAL LEGISLATION,’ ‘THE ENGRAFTING UPON OUR REPUBLICAN INSTITUTIONS OF A COLONIAL SYSTEM, SUCH AS EXISTS UNDER MONARCHICAL GOVERNMENTS. That result was never contemplated by the Fathers of the Constitution, and if that instrument had con-

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tained a word suggesting the possibility of a result of that character, it would never have been adopted by the people of the United States. The idea that this country may acquire territories anywhere upon the earth, by conquest or treaty, and hold them as mere colonies or provinces, the people inhabiting them to enjoy only such rights as Congress choose to accord to them—is WHOLLY INCONSISTENT WITH THE SPIRIT AND GENIUS, AS WELL AS WITH THE WORDS, OF THE CONSTITUTION.”

THIS DESTRUCTION OF EVEN THE FORM OF A REAL REPUBLIC TOOK PLACE AT A TIME WHEN THROUGHOUT THE LARGER PART OF EUROPE THE SUBSTANCE OF SELF-GOVERNMENT BY THE PEOPLE PREVAILED. In other words, constitutional monarchy existed, in England, France, Italy, Austria and even in Spain. Much of this is outlined in “Democracy in Europe,” a two-volume work by Sir Thomas Erskine May, published by Armstrong and Sons, New York, 1895.

4. UNITED STATES OF AMERICA A REFUGE FOR THE ROMAN CATHOLIC HIERARCHY, 1903-1912.

The foregoing demonstrates the basis of the oft-repeated claim that the United States of America is a haven of refuge for the Roman Catholic Hierarchy; and subsequent events have proved that this is so:

In 1903 the liberal Pope, Leo XIII., died, and the College of Cardinals elected a reactionary Pope,

THE REMEDY.

who took the name of Pius X., signifying that he intended to carry out the policies of Pius IX., a vigorous Imperialist.

What has since taken place is outlined in an earlier portion of this volume, pointing out that the Roman Catholic people in France have ousted the Hierarchy, and the same is true in Italy, Portugal, and even in Spain. **ONLY IN PROTESTANT GERMANY AND PROTESTANT AMERICA IS THE ROMAN CATHOLIC HIERARCHY A CONTROLLING FACTOR IN ANY LEADING GOVERNMENT.** This has been due to religious toleration by non-Catholics, while the Hierarchy has violated human liberty by teaching its subjects that liberty of conscience should *not* be exercised in political affairs, also that self-government by the people is *heretical and bad*; and, at the same time, the Hierarchy has also commanded that its subjects should *actually vote in accordance with the views expressed by the priests and other prelates*.

Furthermore, the elected representatives of the people have been taught to think the thoughts of the church, and, also, at critical times, to obey their church under the threat that disobedience would result in eternal damnation.

5. THE REMEDY FOR POLITICAL DOMINATION OF CHURCH RULERS ACTING IN NAME OF THE DEITY.

The remedy in Protestant countries is:

THE REMEDY.

1. To urge the Roman Catholic lay members to vote as they themselves deem best. A large proportion are actually doing so, and the others naturally resent the dictation of the priests.
2. It is high time to restrict immigration by the application of the Illiteracy Test. Such a bill has been passed by the United States Senate this year, and the House Committee has reported the bill in an improved form. More than a majority of the members in the House favor its enactment into law.
3. Congress should promise to the Filipino people their independence and also secure for them an International Protectorate, the same as is accorded to Switzerland and Belgium. As soon as we no longer are charged with the duty of governing the Roman Catholics in the Philippine Islands then the Roman Catholic Hierarchy will have less power in our own Congress.
4. A widespread and vigorous educational campaign for Political Freedom should be carried on year after year throughout the entire country. The Federal Government in so far as it will be composed of progressive officials can do great things. The needed text books for the schools and colleges should be prepared and used. Each patriotic secret society and each Protestant Church should establish a School of Patriotism, apart from the public schools, where the exact differences between the Protestant and the Roman teachings should be pointed out. In that way

ANALYSIS OF THE REACTIONARY FORCES.

a key to some of the chief movements in history will be supplied. Patriotic circles for the boys and girls should be established where they can meet once a week and be taught by some one who is deeply interested.

6. ANALYSIS OF THE OPPOSITION TO PEOPLE'S RULE MOVEMENT.

The opposition to Political Freedom consists of:

1. The political bosses, who are a mere handful of people.
2. The Roman Catholic and the Mormon Hierarchies, who are less in number than are the political bosses.
3. Holders of privileges conferred by law; that is, privileges conferred by legislation, by executive non-interference, and by judicial permission.

But only a portion of these holders of privileges are resisting government regulation and elimination of special privileges. Many of the holders of privileges realize that extortions are so great and the people are so aroused that personal safety for the holders of privilege requires the surrender of these privileges. This would still leave great wealth in the hands of the Few, acquired under their machine-rule laws; but the people are willing to recognize the legality of the existing situation, subject to the principles of taxation, provided monopoly prices are terminated.

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4. A fourth group of people in the United States who are opposed to the restoration of political freedom are those who do not understand the facts in the case, being falsely educated on the subject. But light is breaking, and in several directions. Only a short time ago nearly all of the people here in the United States believed that they—the people—were self-governing, whereas today the machine rule humbug is generally understood. The next step is for the people to understand the extent of the exercise of political power by the Roman Catholic and the Mormon Hierarchies. To aid in the spread of light in that direction, the following facts concerning the Roman Catholic encroachments here in the United States in recent years are presented:

7. ROMAN CATHOLIC ENCROACHMENTS IN UNITED STATES, 1906-1912.

A. *Restriction of Immigration Defeated by the Stand-Pat Republican House Machine, 1906, the Roman Catholic Hierarchy a Controlling Element.*

(1) OUTLINE.

President Roosevelt in his messages to Congress repeatedly declared for the restriction of immigration through the application of the Illiteracy Test. In 1906 the Republican Senate passed such a bill. *But in the House it was defeated by the Republican machine headed by Speaker Cannon.* At this time, June 25th, 1906, the first of the present-day insur-

DEFEAT OF RESTRICTION OF IMMIGRATION, 1906.

gency took place in the Republican party. Representative Gardner and a large number of Republican colleagues insurged as follows:

Speaker Cannon and his reactionary colleagues were endeavoring to defeat the Illiteracy Test. The bill came up under a special rule which fixed one hour for debate on the head tax section and two hours for debate on the educational test section. *And the rule prevented the taking of a record vote.* As soon as this last-named provision was pointed out it brought Gardner to his feet, who "asked the Speaker if it would not be possible to have a yea and nay vote on the educational test. Mr. Cannon said it would not."

"Gardner went on with an intimation that he had been tricked. He said that he had now a very different appreciation of statements made about the Capitol and the same statements embodied in the rule. He did not believe the House would stultify itself by refusing an honest expression on the educational clause." (New York Times, June 26, 1906.)

When the vote was taken by tellers "almost the first one to vote was Representative Cannon, and as soon as he had passed between the tellers he began hustling for more votes. By strenuous application he persuaded five men to vote for the amendment, so that the total advanced to 128. When the negative side was called he went about among the men crowded in the well, and the negative vote was cut

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an even score, falling to 116," thus defeating the illiteracy test. (New York Times, June 26th, 1906.)

Previous to this Gardner "delivered a sarcastic speech. He had on his desk several reports of investigations of the subject, including a big volume containing the report of the Industrial Commission. He picked this up and waved it about, saying:

"What one of you has read one line of this volume? What one of you knows a single word within these covers? Here is the report of the Senate Committee and here is the report of the House Committee and none of you have read either. Yet you are talking this nonsense about another commission." (New York Times, June 25, 1906. See also Locomotive Fireman's Magazine, October, 1906, pages 546, 547 and 548; 1906-7 annual report of H. R. Fuller, National Legislative Representative at Washington, D. C., of the Brotherhood of Locomotive Engineers, Firemen, Enginemen and Trainmen; Speech of Hon. Augustus P. Gardner on "The Rules," delivered in the House of Representatives, January 7, 1909.)

(2) WHY THE ROMAN CATHOLIC HIERARCHY PREVENTED THE RESTRICTION OF IMMIGRANTS—NUMBER AND PERCENTAGE OF ILLITERATE IMMIGRANTS, 1899-1909.

Proof that the Roman Catholic Hierarchy worked to prevent the restriction of immigration is the fact that it was to their interest to keep the gates open. The principal part of the immigration into the

LOW-GRADE IMMIGRATION.

United States in recent years has been from Catholic Europe, and more than half of these immigrants are of such a type as to be unable to read or write. The figures will be stated after presenting the following evidence:

In a volume published by Professor Jenks and Laucks of the recent Immigration Commission, they say:

“In each foreign colony [in the United States] of any importance, churches have been erected by the different races. They are usually Roman or Greek Catholic churches. (“Immigration Problem,” p. 114.)

Prescott F. Hall, in a volume entitled “Immigration,” published in 1908, says that among the causes of immigration into the United States was “the missionary effects of the Mormon Church,” and he quotes the Special Consular Reports, Vol. 30, p. 67. (Immigration, by Prescott F. Hall, p. 35, 1908.)

Professor John R. Commons, of the University of Wisconsin, who is an expert on labor questions, in a volume published in 1907, entitled “Races and Immigrants in America,” says:

“But the peasants of Europe, especially of Southern and Eastern Europe, have been reduced to the qualities similar to those of an *inferior race* that favor despotism and oligarchy rather than democracy. Their only avenues of escape from their subordinate positions have been through the army and the church, and these two institutions have drawn

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from the peasants their ablest and brightest intellects into a life *which has deprived them of offspring.*
* * *

“Thus it is that the peasants of CATHOLIC EUROPE, who constitute the bulk of our immigration of the past thirty years, have become almost a distinct race, *drained of their superior qualities* which are the foundation of democratic institutions. If in America our boasted freedom from the evils of social classes fails to be vindicated in the future, the reason will be found in the immigration of races and classes INCOMPETENT TO SHARE IN OUR DEMOCRATIC OPPORTUNITIES. * * * It behooves us as a people to enter into the practical study of this problem, for upon its outcome depends the fate of government of the people, for the people, and by the people.” (Races and Immigrants in America, pp. 6, 7, 11, 12.)

The following are statistics of illiteracy among the principal portions of the Roman Catholic immigrants:

LOW-GRADE IMMIGRATION.

*Number and Per Cent. of Illiterate Immigrants
1898-1908.*

(Compiled from the reports of the Commissioner-General of Immigration.)

Race or People.	Total Number 14 yrs. of age or over.	Persons 14 yrs. of age or over who can neither read nor write.	
		Number.	P. Ct.
Portuguese.....	59,799	33,960	68.2
Turkish.....	11,408	6,722	58.9
Italian, South....	1,517,768	822,113	54.2
Syrian.....	42,463	22,978	54.1
Ruthenian.....	113,931	58,070	51.0
Lithuanian.....	140,540	68,555	48.8
Russian.....	61,287	23,607	38.5
Dalmation, Bosnian, and Herzegovinian	36.4
Greek.....	170,513	45,960	27.0

Immigrants of this character have been flowing into this country since 1906, as the result of Speaker Cannon's work, and the assistance of his private crew, backed by the Roman Catholic Hierarchy.

(b) *Restoration of People's Rule Through Democratic Party Defeated by Roman Catholic and Mormon Hierarchies, 1908.*

In 1908 Freedom's forces recaptured the Democratic National Convention and declared as follows:

"We rejoice at the increasing signs of an awakening throughout the country. The various investi-

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gations have traced graft and political corruption to the representatives of predatory wealth, and laid bare the unscrupulous methods by which they debauched elections and preyed upon a defenseless public through the subservient officials whom they have raised to place and power.

"The conscience of the nation is now aroused to free the government from the grip of those who have made it a business asset of favor-seeking corporations; it must become again a people's government, and be administered in all its departments according to the Jeffersonian maxim of 'equal rights to all and special privileges to none.'

"**'SHALL THE PEOPLE RULE?**" is the overshadowing issue which manifests itself in all the questions now under discussion."

Opposed to this were Roosevelt, Taft, Root, Lodge and nearly all of the Republican leaders, who said: "The people are ruling through the Republican organization."

Of course the Roman Catholic and the Mormon Hierarchies secretly opposed the freedom-giving movement, *and the result was a large but secret shifting of Roman Catholic voters from their membership in the Democratic Party to the Republican Party, THEREBY ELECTING TAFT TO THE PRESIDENCY AND CONTAINING IN POWER THE REPUBLICAN PARTY IN THE FEDERAL SENATE AND HOUSE.*

This is generally understood by the political leaders, and in Missouri a Roman Catholic paper published the statement openly, saying:

DEFEAT OF PEOPLE'S RULE, 1908.

"When the result of the late election in this State was made known we, in common with thousands of Democrats in the State were astonished, not to say dumbfounded, at finding out that we had elected a Republican Governor and that Mr. Taft had captured the State's electoral votes. No one had expected it; least of all the Republicans themselves. But there was one Republican in the State who believed that the party could win and who devoted his time and his means to that end. That man was R. C. Kerens.

"For five months the Democrats of the State have been trying to find out what had hit them. They could not believe the returns. The thing was simply impossible. But there stood the figures made out by Democratic officials. * * *

"At the time there was talk of giving Mr. Kerens a cabinet position. We did not favor that so much as a foreign appointment. * * *

"WE ARE INFORMED THAT MR. TAFT FULLY RECOGNIZES THE DEBT HE IS UNDER TO THE CATHOLICS OF THE UNITED STATES." (The Western Watchman of St. Louis, edited by Rev. D. S. Phelan, quoted in The Commoner, June 11, 1909, and April, 1912, p. 2.)

This explains how it came about that in 1908 Missouri was lost to the People's Rule movement. Taft received 629 more votes in Missouri than Bryan, out of a total vote of 715,873. (World Almanac, 1909.)

Frequently now a Roman Catholic layman tells that in 1908 the priest asked him to change his political views and vote for Taft *and he did so.*

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(c) *Present Democratic National Chairman and Democratic National Treasurer are Roman Catholics, Selected by Mr. Bryan.*

In the 1908 campaign the National Chairman of the Democratic Party, selected by the standard bearer, Mr. Bryan, is a Roman Catholic, and so is the National Treasurer of that party. (*The American Citizen.*) This has tended to drive away from the party the citizens who are working for restriction of the low-grade immigration, and who know just what the Roman Catholic Hierarchy are after and are getting. NOT ONE PROMINENT ROMAN CATHOLIC IS ADVOCATING REAL PEOPLE'S RULE. Of course, in the 1908 People's Rule campaign an exceedingly large section of the Roman Catholic vote was quietly thrown for the opponent of the People's Rule, while the *real* workers for that system were *not* given a welcome at Democratic Headquarters. Since 1908 the National Headquarters has been in the control of an avowed Reactionary, who is chairman of the committee that is laying the lines for a Reactionary Convention, if he can have his way.

(d) *Attempted Assassination of Mayor Gaynor—A Roman Catholic Priest Implicated—Is Gaynor Back in the Church?*

In the 1909 mayoralty campaign in New York City one of the nominees was Judge Gaynor, who

ATTEMPTED MURDER OF MAYOR GAYNOR.

had been reared in the Roman Catholic Church and left it. He was an apostate, and, therefore, as is pointed out in connection with President Lincoln's assassination, was liable to be killed by any devout Roman Catholic. Gaynor was elected and started in to protect the people's interests. After a time he attempted to take a well deserved vacation and was aboard an ocean steamship in New York harbor about to sail when HE WAS SHOT SEVERAL TIMES BUT NOT QUITE KILLED. The doer of the deed was a Roman Catholic, named Gallagher, and as he did not know his intended victim by sight he asked someone on the deck, a *Roman Catholic Priest*, who pointed him out, and the deed was forthwith committed. In the confusion the priest escaped.

In this connection the following is quoted from "A Series of Open Letters to His Eminence, Cardinal James Gibbons," by Hon. Tom Watson:

"Your Eminence:

* * * * *

"At a recent review in New York by Cardinal Farley he appeared enthroned on his Throne, taking precedence of Mayor Gaynor, who had been shot into a condition of abject fear of Rome.

"Will you please tell us the name of the priest who was on the deck of the vessel, and who pointed out Gaynor to Gallagher?

"Gallagher is a Roman Catholic: Gaynor is an apostate from the same 'faith.' Then, it was justifiable to kill him—wasn't it, Cardinal?

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“That is what Gallagher and the priest had been taught.

“All about New York, that day, when wild rumors were flying that Gaynor had been killed, *your* people, Cardinal, were loudly exclaiming, ‘*He ought to have been killed!*’

“The priest was sent to the ship, to await Gallagher, and to point out the intended victim to the would-be assassin. Gallagher did not know the Mayor by sight; and it was necessary to have some one on hand to designate him. *Nobody but a priest* could be trusted to do this. And a priest was chosen *whom Gallagher did not know*. His garb and his crucifix would acquaint Gallagher with the man who was to aid him in the murder.

“The priest did not know Gallagher. He was told to place himself, conspicuously, on the deck; and that a man would come to him, and inquire, ‘*Which is Gaynor?*’

“The priest was to mark out the apostate, Gallagher was to shoot him, and both assassins were to escape in the confusion that would follow. The priest *did* escape.

“*Who was the priest, Cardinal?*

“Why has his name been shrouded in mystery? If his participation in the business was innocent and casual, why has his name been kept such a profound secret?

“Cardinal, in the City of New York—and in many others—*your* people have been battening on the public moneys. Your parochial schools, *in which incipient treason is stamped upon the brains of the young*, are being supported on the taxes paid by non-Cath-

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olicies. The Jew, the Protestant, the Free-thinker and the Socialist are compelled to maintain your schools.

“Gaynor was one of the few children thus reared who outgrew your childish but terrible superstitions. Gaynor became a candidate for Mayor. The priests preached against him. They denounced him as an apostate who deserved death.

“Gaynor was elected. He declared his purpose to have school conditions in New York investigated and reformed.

“THEN YOUR PEOPLE PLOTTED AGAINST HIS LIFE.

“Gallagher had been discharged from city employment. Gaynor knew nothing of it, or of the man himself; but here was an ideal instrument to use in “removing” the Mayor. He was crack-brained, excitable, fearless and desperate.

“He could be *told* that Gaynor had ordered his dismissal. He could be *told* that Gaynor had refused to reinstate him. He could be *told* that Gaynor, who had left *him* unemployed and destitute, was about to take an expensive voyage of ease, idleness and enjoyment.

“Then he could be equipped with the best improved revolver, and ordered to do bloody work for Holy Church. To kill the apostate who was about to attack ‘the holy ones of God,’ would be a sublime act of filial devotion, which would assure to Gallagher a martyr’s crown and reward.

“*Thus, fanatics have been sent to stab, poison and shoot, ever since Popes began to be Christs on earth—* mundane representatives of Him who touched no wound, save to heal it; who made none himself; and whose advent was besung in the angelic heraldry of—

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“ ‘Peace on earth and good will toward men.’

“Gallagher shot Gaynor down and shot at him, again and again. Only by a hair’s breadth, did the Mayor escape. There chanced to be at hand a courageous man whose bodily strength overmatched that of the frenzied Gallagher—who fought like a wild beast, but was conquered.

“Tried and convicted, he was sentenced to the penitentiary; but is now in the hospital, *the half-way station to release on probation.*

“But he made a convert out of Gaynor. The Mayor is meek enough now. He doesn’t want to be shot any more. Once was enough. He no longer obstructs Tammany. He no longer resists Murphy. He no longer threatens to close the aqueducts that lead public moneys to Romanist schools and charities. And when the Finance Committee voted an appropriation of \$17,000, to be used in the investigation of the schools, Gaynor interposed his veto.

“Cardinal, has Gaynor returned to the ‘bosom’ of Mother Church? He was not only scared out of his intention to cut off the unlawful revenues of the Church, but I believe that that poor pinchbeck reformer has been scared into your communion.”

(e) *President Taft and the Roman Catholic Hierarchy Inaugurate a New Custom for Thanksgiving Day.*

The first year that Taft was President of the United States a new custom was inaugurated by the Roman Catholics with his active co-operation. On Thanksgiving Day the Roman Catholics at the national Capital held a Pan-American Thanksgiving

service in St. Patrick's Church, which President Taft and the leading diplomats of the world attended. This function has been duplicated on each succeeding Thanksgiving Day.

Another innovation by the President and the Roman Catholics was the holding of a Military Mass in Washington, the Sunday before the Memorial Day of 1911, on the grounds of the Washington Monument, behind the White House. This was the first occasion of the kind to be held on the Government grounds by the Commander-in-Chief of the Army and Navy.

(f) *Politics in Cardinal Gibbons' Jubilee, June, 1911.*

On June 6th, 1911, the twenty-fifth anniversary of Cardinal Gibbons' services as cardinal, "a prince in the Church," a brilliant celebration was held at Baltimore, at which President Taft and other of the principal leaders in the Republican party were present, as was also the Speaker of the Democratic House of Representatives, Champ Clark. Former President Roosevelt was among the guests. Many of the political leaders spoke. Mr. Roosevelt said:

"We will see Presidents who are Catholics as well as Presidents who are Protestants; we will see Presidents who are Jews as well as Presidents who are Gentiles." (Washington Post, June 7, 1911, page 2.)

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Champ Clark, in addressing the Cardinal facetiously, said: You have been a potent force for good "among both Catholics and Republicans." (Washington, D. C., Post, June 7, 1911.)

An ex-priest, Dr. Gonzales, of the Union Theological Seminary, Richmond, writes that the above action by the heads of the Federal Government in thus praising and honoring the Roman Catholic Prince and Cardinal and his religion was a thing "that neither the King of Spain, nor the King of Italy, nor the President of France, nor the ruler of any other nation on earth WOULD DARE TO DO TODAY." (The Presbyterian of the South, Feb. 21, 1912.)

The reason why the people of Spain, and of France and of Italy will not permit their governmental representatives to honor the Roman Catholic Hierarchy is that they know from personal experience just how it has injured them. Here in the United States that knowledge among the people has been lacking. But, thanks to the Patriotic Secret Societies and to the Protestant Churches, the truth is being told. This, added to the recent doings of the Hierarchy itself, has resulted in the present-day uprising against it.

(g) *Nullification of Certain Marriage Laws in the States of the Union by the Ruler at Rome, 1908.*

In 1908 the Sovereign Pontiff at Rome issued a decree concerning future marriages which aimed to

VATICAN NULLIFIES AMERICAN LAW, 1908.

invalidate part of the marriage laws in every state in the Union and in other states throughout the world; and this foreign power has succeeded in doing so in the United States, but has failed in Canada, we understand, and has failed in Germany, and probably in several other countries.

The decree is, in Latin, *Ne Temere*, meaning, Let No One Dare. Germany is specially exempted from the operation of the decree, and there is a clause whereby other countries may be exempted.

Now as to the decree itself. The official translation by John T. McNicholas, published by the American Ecclesiastical Review of Philadelphia, in 1908, says:

“The State can no more administer the Sacrament of Matrimony, or impose conditions for its administration. * * * I decree that this form is necessary for Catholics among themselves, and for Catholics who marry non-Catholics, whether the latter be baptized or non-baptized. I decree every other form, WHETHER APPROVED BY THE STATE or by any schismatical or heretical sect, TO BE INVALID.”
(Pages 51-52, official pamphlet in English.)

The Governors and Legislatures of the States in the Union and the Federal Government and its Chief Executive have acquiesced in the legality and force of this decree of the ruler at Rome, the result being that the marriage laws in the United States are changed. Wherever a Roman Catholic and a Protestant are united in holy matrimony under the laws

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of the state it is not binding upon the Roman Catholic; and throughout the Union the priests, in giving a certificate of baptism to a child born under such a marriage are declaring that the parents are living in concubinage. Three examples of this are published in *Liberty*, for April, 1912, the magazine of the Seventh Day Adventists.

This is one of the reasons why the Protestant Churches in the United States are declaring that the Roman Catholic Church is exercising undue political power. The Seventh Day Adventists say:

“When will the United States Government take action to protect those of its citizens who dare not protect themselves, and following the lead of Germany, outlaw the obnoxious decree?” (*Liberty*, April, 1912, p. 87.)

(h) *The Ruler at Rome Repeals Other Laws in the United States, 1911.*

By a decree issued October 9th, 1911, being one of several that are headed *Motu Proprio* and published in the official “*Acto Sedia Apostolica*,” it is said:

“We enact and ordain that all private persons, whether of the laity or of the sacred orders, male or female, who without permission of the proper ecclesiastical authority, cite before lay tribunals any ecclesiastical person whatsoever, either in criminal or civil cases, and shall publicly compel them to be present in court, SHALL INCUR EXCOMMUNICATI-

ON RESERVED IN A SPECIAL MANNER

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TO THE ROMAN PONTIFF. And what is ordained in these letters we will to be valid and good in law, all things whatsoever to the contrary notwithstanding."

The above refers to every country where it can be enforced. Germany and some other countries took immediate action, and as a result they are declared to be exempt. Every inch of these United States is covered today by this decree, which, in effect, repeals certain portions of our laws, because for Roman Catholics the threat of excommunication is all-powerful. It is to them the most awful fate that can befall a human being. The victim is boycotted, shunned by his fellows, denied church burial, and can only look forward to a hopeless eternity of unmitigated horrors.

What does this decree mean? It means dominion in the United of a foreign power. Henceforth, as long as this decree is permitted to remain in force in the States of the Union, no private person or judge must dare to cite Mr. Priest to court without incurring *ipse facto* excommunication. If a priest contracts debts, defrauds, commits an assault, or becomes drunk or disorderly, no Catholic policeman or judge must dare to bring him to a civil court. Nor can any ecclesiastic be taken to court as a witness except by special permission from Rome. It includes also the investigating committees of Congress and of the Legislatures, and even Congress itself and the Supreme Court of the United States. Furthermore,

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the Chief Justice of the United States is a Catholic and therefore is coerced in the exercise of his duties by this threat of excommunication: Justice Mc-Kenna, of the United States Supreme Court, is a Roman Catholic. And there are hundreds of Roman Catholic judges in the United States. Finally, following is an example of what they doubtless are doing in various parts of the country:

In a certain city in the United States a Roman Catholic who holds office in the church was arrested some time ago by the police and the evidence against him was convincing. But when a judge, a Roman Catholic, was communicated with in behalf of the prisoner, he at once went to the police headquarters and although the case was one that could not come before him he ordered the release of the prisoner, who was charged with an unmentionable crime, and that his name be blotted out on the police register. **BOTH OF THESE COMMANDS WERE OBeyed.** The register was still in place not long ago with the blot whereby the name was effected. So a reliable witness says.

“Liberty,” a quarterly publication of the Seventh Day Adventists, prints in full the obnoxious papal law, saying:

“If it is carried into effect, IT PRACTICALLY PLACES A LARGE NUMBER OF PERSONS IN THE UNITED STATES ENTIRELY OUTSIDE THE JURISDICTION OF THE COURTS OF THE COUNTRY. * * *

ROMAN HIERARCHY OPENLY ENTERS POLITICS.

"It is applicable only in such countries as submit to this Papal interference in civil affairs. Thus in Germany the foreign secretary, in response to a question in the lower house of the Prussian Diet, declared that as a result of diplomatic communication with the Vatican it had clearly laid down in writing that the *Motu Proprio* had no force in Germany." (Liberty, April, 1912, p. 58.)

The Seventh Day Adventists also quote from early history in the United States, reciting how CHURCH and STATE came to be separated, and say:

"The American people should call to mind the patriotic deeds of our forefathers, lest we forget their birthright and lose all on the altar of indifference." (Liberty, April, 1912, p. 58.)

(i) *Roman Catholic Hierarchy OPENLY Enters American Politics, October 1911.*

1. CARDINAL GIBBONS' DECLARATION AGAINST THE PEOPLE'S RULE.

On October 1st, 1911, less than a year ago, at a time when it had become evident that the renomination and re-election of President Taft would require a lot of hard work, the political head of the Roman Catholic Hierarchy in the United States, the one citizen of our nation who was a Cardinal, Cardinal Gibbons, in an address to the Roman Catholics of the United States, uttered *from his pulpit* and telegraphed throughout the land, put forth a carefully

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prepared argument against the People's Rule movement, saying, among other things:

"The election of senators by the votes of the people involves the destruction of a strong bulwark against dangerous popular encroachments." (Daily Press, Monday morning, Oct. 2.)

Here was an open and above-board entry of the Roman Catholic Hierarchy into American politics. The aim was to arouse all Roman Catholics *against* the re-establishment of majority rule—the People's Rule.

2. CARDINAL-ELECT FARLEY PROPOSES A CATHOLIC GOVERNOR FOR NEW YORK STATE.

The following Saturday, six days later, Archbishop Farley, of New York City, who had recently been appointed a Cardinal by the Roman Catholic ruler, but who had not as yet been inducted into office, in an address in New York City at the dedication of a bronze tablet to the memory of a Roman Catholic Governor of the Province of New York under Dutch rule, said:

"Where the liberties of a people are committed to a Catholic their liberties are safer than when committed to any other individual. Now, I am not going to make a political speech. I never did. But I would be derelict if I were not to draw attention to this lesson from the career of the first Catholic Governor of New York—Colonial, it is true, but we have never had another.

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"Why is it that we have never had a Catholic Mayor until within our own memory? [William R. Grace.] And when he was presented to the people as a candidate I have no doubt many of you remember what a time the newspapers had over it and the attacks that were made upon the Church, the assertions that our institutions were in jeopardy and other falsehoods. He was elected by a very small majority, and yet he made such a great success of his administration that he was re-elected by a large majority, and he quit office leaving behind him a record such as has been made by no other Mayor of New York before or since. [Applause.]

"Why not try a Catholic Governor of New York again? [Great applause.] If Gov. Donegan set the pace for the entire country in so many things, if his spirit informs the Charter of New York today and informs also the fundamental features of the governments of most of the English colonies, why should not we entrust a Catholic Governor with the affairs of the State of New York some day?" [Applause.]

Then the Archbishop pronounced the benediction.

This was widely published in the New York City papers the morning of October 8th, and possibly it was published widely throughout the State. The following morning, October 9th, the *New York Times*, at least, gave it editorial prominence. The *Times* in a column editorial, headed "Catholics and the Governorship," said:

"We know no reason why New York should not have a Catholic Governor." Then follows an argument for it, including a review of the history of

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the State since 1862, quoting the vote for Governor and Mayor, and concluding:

“We do not know what the politicians think about it, but it is our judgment that a Roman Catholic candidate for Governor who was eminently qualified for the office would not suffer at the polls by reason of his religious faith. The people of the State of New York are sensible and they are not bigoted.”

Previous to this the editorial says:

“The Democratic nominating machinery of the State has for a good many years been either within the actual control of Roman Catholics or else so far subject to their influence as to be *practically under their control.*”

And the last United States Senator, selected by the Legislature, Judge O’Gorman, is a Roman Catholic.

3. ARCHBISHOP IRELAND BITTERLY DENOUNCES PROGRAM FOR RESTORATION OF PEOPLE’S RULE.

Five days after Archbishop Farley had followed Cardinal Gibbons’ lead, Archbishop Ireland of Minnesota, at a G. A. R. banquet at Council Bluffs, Iowa, said:

“The clamor now is heard that the organization of American democracy, such as the republic has now known for a century and a quarter, must be altered, torn asunder, under the pretense that with it the people do not govern with sufficient directness. Let us

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hope that this clamor is but a passing ebullition of feeling.

“Democracy—yes; mobocracy, never. And towards mobocracy we are now bidden to wend our way.”

He continued this line of argument throughout a considerable portion of his address, and it was published the next morning in all the daily papers of the United States.

As if in answer to these three attacks by Roman Catholic rulers against the restoration of the People’s Rule, the people of California, on the same day that the Archbishop delivered his attack upon Republicanism and Democracy, established a direct system of People’s Rule in State and municipal affairs in California, to be used in combination with party government, the vote being 3 to 1 for self-government by the people.

Still another public statement by Archbishop Farley was made on the same day that Archbishop Ireland delivered his broadside. At a public ceremony at Washington, D. C., at the laying of the cornerstone of the Gibbons Memorial Hall of Washington Catholic University, Archbishop Farley praised Cardinal Gibbons, “**ESPECIALLY FOR HIS COURAGEOUS STAND ON PUBLIC QUESTIONS.**”

(Washington, D. C. Post, October 13.)

These public utterances of the Roman Catholic Hierarchy against the restoration of the People’s Rule

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served as a bugle call to the champions of freedom throughout the United States.

(j) *Attempted Deception of American People by Cardinal Gibbons and The Outlook, Nov., 1911.*

On November 11th, 1911, *The Outlook*, of which former President Roosevelt is an editor, published an article entitled "The New American Cardinals," in which is said:

"Cardinal Gibbons has endeared himself to the whole religious community, Catholic and Protestant alike, because of his devotion to Democratic ideas," etc.

Leading up to this article *The Outlook* published in its preceding number, November 4th, a lengthy interview with Cardinal Gibbons by John Callan O'Laughlin, in which is said:

"For the benefit of the readers of *The Outlook* this great prince of the Roman Catholic Church made clear to me his views of the fundamental causes underlying the success of the American Democracy.

* * *

"It is interesting to recall what Cardinal Gibbons has said and done, because of the tremendous influence he has wielded in shaping the lives of so many American citizens, and through them *the preservation of the American spirit of democracy*. And yet, according to the Cardinal, the attitude and policy he has observed are merely heritages from those who have preceded him in charge of Catholic affairs.

ATTEMPTER DECEPTION OF AMERICAN PEOPLE.

“ ‘It was a Catholic,’ he said, ‘who first proclaimed the principle of religious liberty in America.’ * * *

“ ‘No, American history establishes the patriotism of the American Catholic. To him there is nothing incompatible in the love of his religion and the love of his country.’ * * * If the Church is his mother, the country is his father. He loves the latter for its history, for its manifold blessings, and because it represents to him truly the principles of right government. Its institutions he reveres, and to its Constitution he gives unfaltering loyalty. Not for a single moment would he agree to its alteration, *save in the interest of the whole people.*’

“ ‘The Church is a bulwark of American Democracy.’ ” (Cardinal Gibbons on American Democracy, by John Callan O’Laughlin, in The Outlook, November 4th, 1911, pp. 569-572.)

Compare this with an exactly opposite declaration by the present Pope, page 34, above.

In the above described interview Cardinal Gibbons also said :

“ ‘President Roosevelt appointed two Catholics to his Cabinet, not because of their religion, but because of their value as his official advisers. He placed Catholics in the diplomatic service and in subordinate offices. President Taft nominated a Catholic as Chief Justice of the United States, and distributed other offices among men of that faith. Up to this time there has been no Catholic elected President of the United States, but the American spirit will see that this honor is as open to him as it is to others. The time surely will come when one of our faith will

AN UPRISING AGAINST ROMAN HIERARCHY.

gain the Presidency.' " (The Outlook, November 4, 1911, page 572.)

Evidently this was preparatory to Mr. Roosevelt's candidacy for the Presidency of the United States. In an editorial in the same number that published the foregoing, but not signed by Mr. Roosevelt—nor is he technically responsible for it—it is said:

"The Outlook wishes to indorse in the strongest manner possible the sentiments of Cardinal Gibbons expressed on another page." (The Outlook, November 4th, 1911, p. 563.)

(k) *President Taft's Nun-garb Order, January 27, and Other Events.*

Early in December there was published in the Congressional Directory a biography of President Taft, along with the biographies of other members of the Government, each biography being written or O. K'd. by the principal himself. The biography of President Taft's achievements contains the following:

"In 1902 visited Rome at the direction of President Roosevelt to confer with Pope Leo XIII regarding the purchase of so-called friar lands in the Philippines; reached a general basis for agreement with a committee of cardinals." (Congressional Directory, 62nd Congress, 2nd Session, p. 233.)

December 31st, 1911, the New York Times reported Pope Pius X as saying that one "of the greatest events of the year" was "the entrance of America

THE HIERARCHY DECLARES FOR TAFT.

into the comity of great Catholic powers through the creation of three new Cardinals."

On January 27th, President Taft raised a storm of protest throughout the country by non-Catholics. His Commissioner of Indian Affairs, Mr. Valentine, had issued an order that after the ensuing July the wearing of religious insignia by teachers in the schools supported by government funds should be discontinued. President Taft nullified the order by providing that a hearing should be had before the Secretary of the Interior, Mr. Fisher.

Bear in mind that this was on January 27th. Three days later the following announcement to the public was issued by Cardinal Gibbons:

(l) *Cardinal Gibbons Openly Declares for President Taft, February 2, 1911.*

In a press despatch sent throughout the country on February 2nd, dated at Philadelphia, Cardinal Gibbons *openly* declared for the nomination and re-election of President Taft; (see page 9, above.)

(m) *Cardinal O'Connell's Public Statement,
February 5, 1912.*

On February 5th, at Boston, at a reception to one of the new Cardinals, Cardinal O'Connell, he issued to the American people his first statement as Cardinal in the Roman Catholic Hierarchy, saying:

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COMPLETE OBEDIENCE TO THE SOVEREIGN AT ROME.

(1) OUTLINE.

"There are two goals in life, toward which the work of the Bishop naturally tends. He needs every day of his life to feel that whatever he does has the approval of the Holy See. * * * The mere suspicion of another sentiment in the mind or heart of a Bishop *is criminal in the highest degree*, and the presence of such a disjointed and egotistical vanity in the regime of any Catholic prelate has oftentimes wrought havoc in whole provinces, and indeed, in a whole country.

"The very universality of the Church demands the most absolute unity, and no Bishop, whatever may be the apparent holiness of his life, can be other than a renegade and a traitor to his office who harbors, even for a day, the conceit that he is independent in his rule, or indeed, that he may with impunity toy with the cord that binds every see in the Christian world to Rome, the center of all spiritual authority. * * *

"I have never feared misunderstanding or criticism on the part of those who feel less than I do the urgent necessity, especially in this new country, of the perfect accord and entente between Pope and Bishop. I am fairly well enough acquainted with men and events to realize that in every Christian land there are those who seem incapable of beholding anything but a bogey in Rome's influence and Roman dominion, and I know full well also that this unwarranted fear and unfounded alarm *is not confined to the enemies of the Church*, BUT HAVE CREPT, often surreptitiously, WHERE IT MIGHT LEAST EXPECT TO BE FOUND.

COMPLETE OBEDIENCE TO POPE.

"But what sort of logic or what particular species of faith can engender such an irreconcilable attitude is a thing beyond my comprehension as a Catholic, most of all as a prelate. That any Bishop of the Church should assume a merely parochial or provincial or *national* attitude is *a most glaring contradiction of terms*. His very episcopate is from Rome; the jurisdiction and powers of office are from the Pope, and, understanding this, that he should dare to assume a position of self-sufficiency is so repugnant to common sense that it is unworthy of argument.

"Yes, I am not unaware that I glory in the fact, that my constantly outspoken Romanism is widely known. * * * I thank God that to this day not a single superior of mine has ever had to complain of my lack of perfect obedience and perfect loyalty and perfect submission on my part, and through all vicissitudes and varieties and faults of my career, and many there have been, I well know, this one consolation I can always cherish: That whether as layman or priest or prelate, in whatever position, lowly or high, I have never received a single reproof from those set over me AS RESPONSIBLE GUIDES OF MY CONDUCT AND ACTIONS, and outside of this mere opinion of those who were not my legitimate guides or guardians has never given me the slightest concern.

"So, I repeat, my elevation to the Cardinalate is another, and at this time a supreme, indication to me that my heart and mind are set toward the right direction."

Then in the closing paragraph he spoke of "*His Church universal, whose SOVEREIGN VISIBLE*

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is Rome's holy pontiff." (Boston Post, February 6th, 1912.)

(2) EACH BISHOP A RULER.

In Cardinal O'Connell's first public address after he had been raised to that office, he spoke of his past as follows:

"What I have counselled has been followed, and what as Bishop I have deemed it a duty TO ENACT AND DECREE HAS BEEN DULY OBEYED."

(Boston daily papers of February 6th, 1912.)

(3) EACH PRIEST A RULER.

And each priest is likewise a ruler amid his congregation. Thus there is a hierarchy of rulers, from the Sovereign Pope to the youngest priest.

(n) *Roman Catholic Cardinals in United States Claim They are Foreign Princes and Entitled to Precedence over all Officers in the Federal and State Governments Except President of United States.*

On March 18th, 1912, at a dinner in Boston given by a charitable Irish society to which the President of the United States was invited, and who attended, the newly created Cardinal O'Connell claimed that in the seating of the guests he should be given precedence over the Governor of Massachusetts. Word was given out in advance that the Cardinal would be thus seated and introduced as "the first citizen of

CARDINALS ARE FOREIGN PRINCES.

the Commonwealth of Massachusetts.” Governor Foss refused to attend, and the Cardinal’s plans were carried out.

Following is Cardinal O’Connell’s claim:

“A cardinal of the Catholic Church ranks with the Royal Grand Dukes of Russia, with the heirs apparent and presumptive of all the kingdoms of Europe and ahead of all the nobility.

“Consequently a cardinal in this country at a state dinner would not appear in his capacity of an American citizen or a Catholic priest (for indeed he need not be a priest at all), but as a prince of the papacy, of full royal status and therefore to be accorded the same recognition of rank as any other visiting royal guest.

“The occasion for the test of the question may never arise, but it is certain that when Cardinals Gibbons, Farley or O’Connell visit a European state as cardinals they will be honored according to their purely international rank.

“This country will be showing a contemptible and narrow littleness which does not become it and which will never be manifested if it were to endeavor to set at naught the century-old rank which all nations accord to Their Eminence.”

The above appeared in *The Boston Pilot*, owned by Cardinal O’Connell.

What took place at the banquet is described as follows by a citizen of Massachusetts who attended:

“It was the privilege of the writer to be present at this banquet and at the preliminary and subsequent

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functions in which the President and the Cardinal participated. The whole affair seemed more akin to courtship between the President and the Cardinal, the State and the Church, than anything the writer had ever seen. * * *

"As Cardinal O'Connell entered the reception room the members of the Irish Society bowed their knees at his feet and kissed the gem in the ring on his hand. Judges of the Supreme Court of Massachusetts and other officials in high position bowed the knee and kissed the hand. The whole proceeding harked back to the days of Medievalism, when the red caps, frocks and gowns flourished in the civil courts and swayed the civil scepter." (Liberty, April, 1911, p. 69.)

(o) *Precedence to be Settled by President of United States.*

The fact is that Cardinals are members of the Papal secular court (Curia), appointed by the Pope, and therefore are somewhat on a par with United States Senators and Representatives. In no wise are they Princes, except as they themselves and the Pope have taken to themselves that title.

Now that a Roman Catholic Cardinal has seen fit to raise the question of precedence it is up to the President of the United States to settle it, *as there is no statute upon the subject.* A delicate question has been raised which President Taft is to settle. A

GUARDIANS OF LIBERTY ARE ACTIVE.

few weeks after the occurrence at Boston, President Taft's private aid, Major Butt, appeared at the Vatican, so the despatches to the United States recited, *and had an audience with the Pope and his Secretary of State.* While Major Butt was returning to the United States he was drowned through the sinking of the Titanic.

Major Butt was a Freemason, and his tragic death while returning from an audience with the Roman ruler set many a mind to thinking.

(p) *Public Hearing in Connection With President Taft's Nun-garb Order.*

During the week of April 8th, at Washington, a public hearing was held by the Secretary of the Interior, Mr. Fisher, in the nun-garb case. Representatives of both the Protestants and the Catholics were there with their attorneys, the facts were presented, also the doctrine of separation of Church and State. The daily papers gave considerable space to it and thus the public became more and more aroused.

(q) *Guardians of Liberty are Active.*

The following week, on April 19th, 1912, the anniversary of the battle of Bunker Hill, a meeting was held in Boston by the Guardians of Liberty, an organization that was permeating the country through the formation of secret lodges, its declaration of principles being as follows:

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DECLARATION OF PRINCIPLES.

FIRST—We unite as a non-sectarian, non-partisan moral force, to promote pure patriotism and a sacred regard for the welfare of our country. It is our belief that every citizen should hold sacred his civil duties and responsibilities, and it is our desire and purpose that every office of the nation, state and municipality, shall be held by men of ability, integrity, and pure patriotism. WE HOLD THAT NO CITIZEN IS A TRUE PATRIOT WHO OWES SUPERIOR TEMPORAL ALLEGIANCE TO ANY POWER, ABOVE THAT OF HIS OBLIGATION TO THE PRINCIPLES OF THE CONSTITUTION OF THE UNITED STATES.

SECOND—As the fathers established, so are we resolved to maintain, the complete separation of church and state.

THIRD—We deny the right of any political or ecclesiastical organization to manipulate or control the sovereign citizenship of our people, or to dispose of their rights and privileges for political office or power, and we are determined that every citizen shall exercise those rights and privileges unmolested, ANSWERABLE ONLY TO HIS CONSCIENCE AND HIS GOD.

FOURTH—We unite to protect and preserve the free institutions of our country, especially our public educational system, against any foreign or menacing influence, and we particularly protest against the diversion of any public funds or lands to any religious purpose whatever.”

At a Boston meeting, April 19th, General Nelson A. Miles, formerly at the head of the United States Army, now retired, wrote a letter in which the following appears:

PROTESTANTS AWAKE AT LAST.

"It is the duty of the organization, and every member thereof, to stand guard over the institutions we have inherited."

This is true of each of the patriotic secret societies, and of all Protestants.

(r) *Protestants Awake at Last—Remarkable Development of Patriotic Secret Societies.*

On May 4th, 1912, *The American Citizen*, published at Boston, "by the Protestant Educational League of America" and for twenty-five years the opponent of the rule of Roman Catholic Popes in America, in an editorial entitled "Awake at Last" said:

"There has been a great change! All wide-awake editors of Protestant church papers are coming up to the standard, as are nine-tenths of the clergy. The latter are not so keenly intelligent in the matter as are the laity.

"EVERY CHURCH PAPER WHICH COMES TO US SPEAKS MORE OR LESS INTELLIGENTLY CONCERNING ROME'S POLITICAL AGGRESSIVENESS."

Later in the month the following anti-Catholic declarations were made by Protestant Churches; (see page 9, above).

Another factor in the uprising against Roman Catholic's domination has been the Patriotic Secret Societies, the organization which the Popes have bitterly opposed (see pages 4-7, above). These socie-

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ties have experienced remarkable development in recent years (see page 8, above).

GUARDIANS OF LIBERTY.

On June first, the *New York Sun* published the substance of a correspondence that had passed between General Nelson A. Miles, a National officer of the Guardians of Liberty, and Edward J. Conney, president of the Catholic Press Association. Following is the concluding paragraph in General Miles' letter:

“If you fully and unreservedly endorse these sentiments [as set forth in our declaration of principles] then there need be no controversy. If, on the other hand, you believe our citizenship should be controlled by political machines and boss rule; if you believe in the destruction of our free educational system; if you or any of your associates believe in making the affairs of state subordinate to the dictation of your church; if you or any of your associates believe in openly or secretly manipulating, controlling and dictating the political action of any portion of our citizens, in order that in time our Republic may become subject to and subservient to your Church, then there is a decided difference of opinion between us. We cherish the same principles maintained by Washington, Jefferson, Jackson, Lincoln, Grant and the millions of patriots that have gone before. The Guardians of Liberty propose to stand guard between any menacing influence or power and the institutions of our fathers.”

AN ATTEMPT TO DECEIVE PROTESTANTS.

The same is true of each of the patriot secret societies in the United States, the Masons, Odd Fellows, and others. As to the extent of their membership, recent years (see page 8, above).

But the Guardians of Liberty are exceedingly active, AND THEREFORE A COURT IS BEING ESTABLISHED IN EACH COMMUNITY IN ALL OF THE CLOSE TERRITORY. EACH VOTING PRECINCT WILL HAVE ITS SPECIAL COMMITTEE.

(s) *Reactionary President Taft Recalled by Members of His Party, at the Presidential Primaries, 1912.*

The net result of the open and above-board fight against the People's Rule by the Roman Catholic Hierarchy, and by President Taft and the machine rule bosses was an overwhelming vote for the recall of President Taft, by the members of his own party at the Republican presidential primaries during March, April and May; (see page 10, above).

(t) *Public Protest by Roman Catholic Hierarchy—An Attempt to Deceive the Protestants.*

At the great Military Mass beside the Washington Monument, in the District of Columbia, Sunday morning, June 9th, the day after the unveiling of the Columbus statue, Cardinal Gibbons was present, and the officiating priest, Monseigneur Russell, in his address, said :

AN UPRISING AGAINST ROMAN HIERARCHY.

"The vast majority of those here present are one in religion with him who brought this western hemisphere into relation with the civilized world by planting the cross upon its shores; are one in religion with those Maryland pilgrims who first proclaimed upon these shores the national principles which TO-DAY WE PRIZE MOST HIGHLY AND GUARD MOST ZEALOUSLY—FREEDOM OF CONSCIENCE AND THE RIGHT OF EVERY CITIZEN TO VOTE.

"Our loyalty has sometimes with cruel injustice been called into question. With the immortal Carroll of Carrollton, the last survivor of the signers of the Declaration of Independence, we can say: 'We remember but to forgive.'

"Thank God, we have never flung back the foul slanders that tended to besmirch our character.

"It is a worthy occasion for us in this presence to testify our submission to the apostolic command, 'obey your rulers.' As Peter spoke, so speaks Pius. The true Catholic sees in the cross as well as in the Stars and Stripes the symbol of the same divine authority—the church exercising authority in things spiritual, the state in things civil.

"No man can be a loyal son of the Catholic Church who is disloyal to the constituted authority of his country. It is meet that in the shadow of that noble shaft dedicated to the Father of His Country, surrounded by the monuments which speak of our nation's past and prophesy her future, here in the presence of those who suffered and fought for the flag, we should be given an opportunity to testify our devotion and loyalty to our country.

WHAT WILL DEMOCRATIC ORGANIZATION DO?

“Peace, be still! ye who would sow unjust suspicion of your fellow creatures to reap discord and bitterness in a land now flowing with the milk and honey of contentment and fraternal benevolence. Peace, be still! ye troubled waters of bigotry, ye foamy billows of prejudice; the spirit of Christ pervades this land protected by the Stars and Stripes. Peace, be still! as in this capital of our country, in the midst of the surroundings of our nation’s power and glory, with the flag in one hand and the cross in the other, we bow with unfeigned faith and loyalty before our God.” (Washington Post, Monday, June 10, 1912, p. 2.)

Cardinal Gibbons was at the meeting. Two points stand forth in the foregoing statement: first, the *claim* is that the Roman Catholic Hierarchy grants freedom of conscience and the right to vote; but this is not so, as is shown in a decree by the present Pope (page 34, above), and by the decrees of the preceding Pope (pages 36-49, above); second, the truth is that there is an uprising against the political power of the Roman Catholic Hierarchy, and this organization is attempting to deceive the people and allay the excitement.



(a) *What Will the Democratic National Committee Do? And the Democratic National Delegates?*

We have seen that the Roman Catholic Presidential candidate within the Republican party was

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bowled over at the Presidential Primaries. Taft could not get the people's votes.

What will the Democratic National Committee-men do in recommending a Temporary Chairman? and who will they select to deliver the opening prayer?

The Roman Catholic National Chairman is proposing in the daily newspapers that the Roman Catholic Cardinal Gibbons shall open the Democratic National Convention. But what will the majority of the Committee do?

Cardinal Gibbons in addition to having declared openly against the restoration of the People's Rule (page 97, above), and for the reactionary President Taft of the opposition party (page 11, above) is a member of the obnoxious Roman Catholic Hierarchy against which the general uprising is aimed. Even Gibbons himself and the priest whom he appointed to preach at the recent Washington Field Mass declared, "Peace, be still!" (pages 107-109, above). *Can the Democratic National Committee do anything less?*

And what will the Democratic National Convention do?

Doubtless an effort will be made to still the sectarian tempest. It will be an easy task if the proper steps are taken; namely, return to the old-time landmarks: an unqualified recognition in the persons who are elected as officers of the Convention and as

WHAT WILL DEMOCRATIC ORGANIZATION DO?

its nominees, that Political Liberty shall prevail in our land—freedom of conscience; free speech, with legal liability for its misuse; a free press; free public schools; and self-government.

Such an attitude in combination with the glorious People's Rule record of the Democratic organization in the National House and the United States Senate **WILL EASILY WIN THE FIGHT.** Party Government exists, and even should Theodore Roosevelt be nominated, the party organization to which he would be associated will include former Lieutenant Governor Tim Woodruff, and men of that stripe, while Roosevelt himself never came across into the People's camp until two years ago, at a time when the fight was all won except getting control of the Government.

Throughout the world the tendency for the past ten years has been toward Liberty. Even the people of China have succeeded in establishing a Republic, and so have the Portugese. In Spain the people are in power through a constitutional monarchy. In Mexico the noble Madero, opposed by the Roman Catholic Hierarchy, is president of the Republic. In France and England the people are in power. Here in the United States, no one should doubt the success of the People's cause, which surely should be completed in this year's campaign. The Roman Catholic Hierarchy has **OPENLY** entered the political contest, vigorously fighting **AGAINST THE PEOPLE'S RULE.** THIS HAS BEEN ITS UNDO-

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ING, as it itself has admitted, at the Washington Field Mass. Wherever the Roman Hierarchy has *openly* entered the political field in this country *it has failed*. For example, in 1909, in the campaign for Mayor of New York, Judge Gaynor was openly attacked by the Roman Catholic Hierarchy *and the people elected him*. In the words of the New York Evening Post, the day after the election :

“Twenty years from now some brilliant campaign manager may once more inject the religious issue into an election ; but we are pretty sure that it won’t happen before twenty years from now. Yesterday demonstrated once more the worthlessness of such campaigning. Gaynor was elected in spite of much stirring of the muddy waters of fanaticism. Galvin who was to make up for Gaynor’s poor standing among Catholics, was defeated. Roesch, for whom Catholic priests and Jewish rabbis interceded, was beaten. Haffen, who ran largely on a philosemitic platform, had his trouble for his pains. The Jews of New York found no particular slur upon their race in the white-slave charges, as the fate of one Christy Sullivan proves. Tammany’s Jewish candidate for Register in Manhattan did no better or worse than its Irish candidate for County Clerk. That is one of the most encouraging aspects of yesterday’s voting. Religion will not carry a rascal into office or keep out the man who is fit. That is a useful lesson for a city that prides itself on being at the same time an American city and a world-city.”

A similar result occurred in Pennsylvania in 1895. The preceding year the Pennsylvania Supreme Court

WHAT WILL DEMOCRATIC ORGANIZATION DO?

in Hysong versus School District (164 Pennsylvania Report, 629) refused to restrain the employment of Sisters of Charity as public school teachers, clothed in their religious garb. At the next session of the Legislature the patriotic orders were so strong that the Legislature enacted a law changing the system so that no "religious order, sect, or denomination" shall be represented by "any dress, mark, emblem or insignia" worn by a teacher in a public school in Pennsylvania. (Act of June 27, 1895.)

THESE EXAMPLES DEMONSTRATE THAT PUBLICITY IS ALL THAT IS REQUIRED FOR TERMINATION OF THE ENCROACHMENTS UPON HUMAN LIBERTY IN THE UNITED STATES. UNDER A RESTORED PEOPLE'S RULE IN THE UNITED STATES THE CITIZENS' INTERESTS WILL BE PROMOTED AND THE DISCORD NOW CREATED BY THE INFRINGEMENT OF POLITICAL LIBERTY BY THE ROMAN CATHOLIC HIERARCHY WILL PASS AWAY. IN TIME, THIS CHURCH WILL SURELY RESPOND TO THE MOVEMENT FOR SELF-GOVERNMENT BY THE PEOPLE.

PEACE AND GOOD-WILL TO ALL MEN!

APPENDIX.

A. ROMAN CATHOLICS A SMALL MINORITY IN UNITED STATES.

In the words of Cardinal Gibbons in an article in The Outlook, November 4th, 1911:

“In 1775 there were 25,000 of this creed [Roman Catholics]—one one-hundred and twentieth of the population. Today there are approximately 18,000,-000—more than one-sixth of the population.”

This is a hopeless minority in a political contest except as secrecy is used and the vote is controlled by Roman Catholic rulers.

More in detail the facts are that in Massachusetts, for example, according to “Kennedy’s Official Roman Catholic Directory” the number last year is 1,318,-212, and by the United States census of 1910 the total population for the State was 3,400,000—giving a non-Roman population in excess of 2,000,000, or nearly twice the number of Roman Catholics; whereas the number of actual non-Catholic voters is twice as great owing to the fact that many of the foreigners are not naturalized and that many of the naturalized ones visit their native homes.

In Rhode Island the population is really one-half Romanist, but only about one-third so in voting strength.

AN UPRISING AGAINST ROMAN HIERARCHY.

New York State has a Romanist population of 2,778,075, while its total population is nearly nine millions.

In Pennsylvania the papal population is as one in four to the non-Catholic population; in Illinois, 1 to 4; in Ohio, 1 to 7; in Louisiana, 1 to 3; in Wisconsin, 1 to 4; in Michigan, 1 to 5; in New Jersey, 1 to 5; in Missouri, 1 to 7; in Mississippi, 1 to 5; in Connecticut, 1 to 3; in California, 1 to 8; in Iowa, 1 to 10; in Maryland, 1 to 5; in Indiana, 1 to 10; in Kentucky, 1 to 17; in Colorado, 1 to 6. In some of the Southern States the ratio is as high as 1 to 20.

It is clear that in this country the Roman Catholics are unquestionably in the minority. But that is not all: The members of the Roman Catholic Church are opposed to the attempted taking away of their political power by the church "bosses." Only the ignorant members and the unmanly ones are submitting.

B. POLITICAL ENCROACHMENTS OF THE MORMAN HIERARCHY.

The Mormon Hierarchy, another set of absolute rulers, have set aside self-government by the people in Utah, and are more or less of a balance of power in eight more States.

For details consult Everybody's Magazine, August, 1911, pp. 221-222; also McClure's Magazine, Jan. and Feb., 1911; Cosmopolitan Magazine,

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March, April and May, 1911; Colliers for 1911, p. 47; Outlook, for 1911, pp. 310, 343.

C. ROMANISM THRIVES BY DECEIVING THE PEOPLE OF THIS COUNTRY.

The following is published in *The Presbyterian of the South*, in its issue of February, 21, 1912:

“Were a foreigner to judge through the organs of public opinion what is the religion of the American people, or at least what is the predominant one, he would assert without the slightest hesitation that *the religion of the Roman Catholic Church is that of the nation*.

“I have met more than one foreigner who has received such an impression and I know more than one American who on account of such striking facts *considers the present dark, very dark, and the future entirely hopeless in regard to the Protestant religion*.

“Is there no other more hopeful way to explain existing conditions. I think there is one more reasonable and true and according to which it can be plainly demonstrated that Protestant ideals and principles are yet the main factors in the national life of America, yea, that ROMANISM ADVANCES ONLY SO FAR AS IT MISLEADS PEOPLE BY ASSUMING PROTESTANT APPEARANCES AND METHODS; and that the power of true Romanism is entirely fictitious and temporary since it has not yet obtained any solid footing in American life and institutions, yea, that it is weak, powerless and in the way to decay, division and complete extinction.” (Dr. Gonzales, an ex-priest, now in Union Theological Seminary, Richmond, Va.)

THE END.

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